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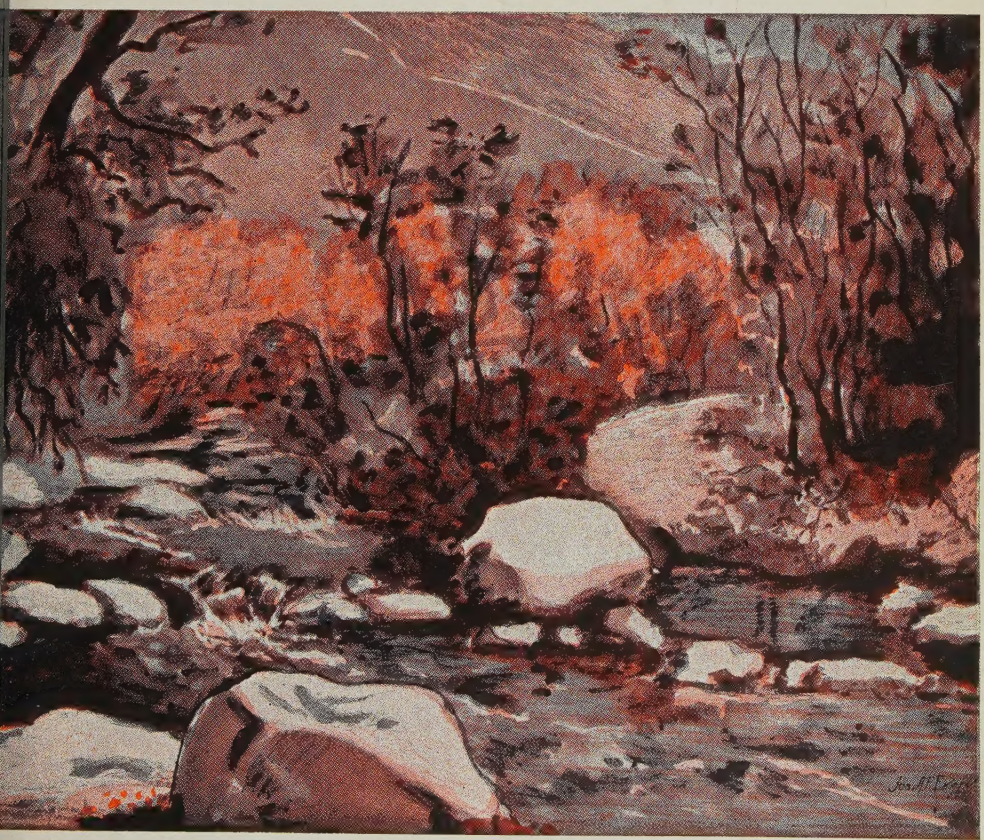
Helen J. Clark

The Relief Society Magazine

Vol. XXV OCTOBER, 1938 No. 10



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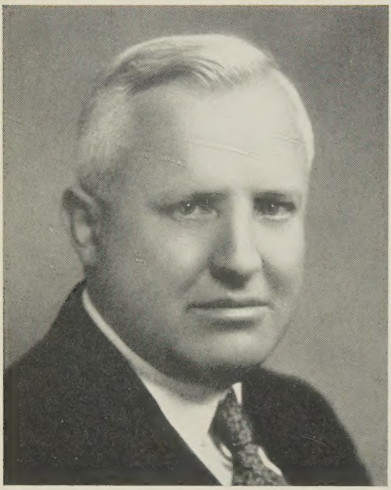

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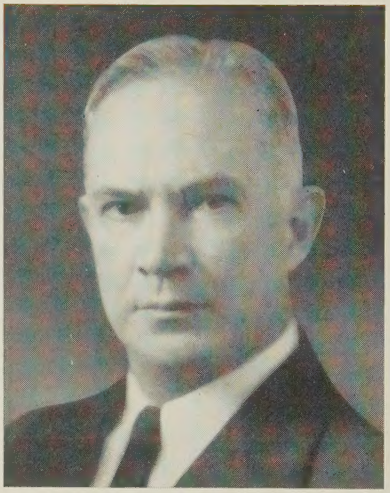

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

VOL. XXV OCTOBER, 1938 No. 10

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WHO MAKES A GARDEN

By Maud Chegwidden

He who makes a garden is very sure to find
That men are tolerant and calm, benevolent and kind,
Who love the earth and till it, who take it by the hand
To find a living universe within each grain of sand.

He who makes a garden may listen to the beat
Of Mother Earth's eternal heart; may walk with eager feet
To find the resurrection in every cloven sod
That feels the leaping pulse of Spring beneath the touch of God.

He who makes a garden knows God in every breeze,
And meets a Presence in the tabernacle of the trees.
He fears not life, nor that new life which foolish ones call death,
For he has seen the blossom follow winter's killing breath.

He who has a garden may hie himself at last
To our beloved Gardener in heavenly fields and vast,
Knowing the alchemy of earth has wrought a miracle—
In nurturing the meanest plant his soul has grown as well.

MORMON GROVE AND MEADOW, GOLDEN GATE PARK

The Relief Society Magazine

VOL. XXV OCTOBER, 1938 No. 10

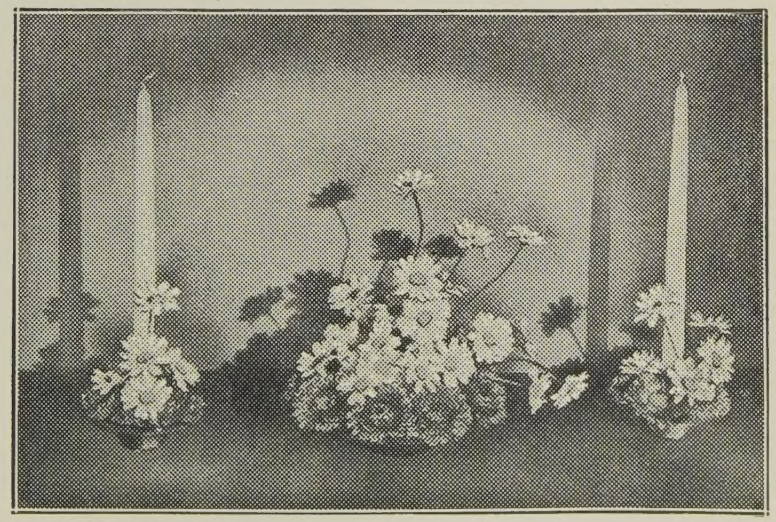
Fall Flowers and Their Arrangement

By Maud Chegwidden

WHEN the cooler days of autumn come we have a wealth of lovely flowers with which to decorate the home. There are the strictly autumn-blooming perennials such as chrysanthemums, helenium, Michaelmas daisies, phlox, statice, gaillardia, and so on; there are the dahlias and gladioli that we planted in spring, along with such annuals as asters, zinnias, marigolds and petunias—and last, but by no means least, there are roses.

Surely, from these many beautiful things, our homes can be made most delightful with specially arranged bouquets for the dining table, the mantel, piano top, console table, or for a bare corner anywhere, and we may carry flowers to shut-in friends and to church or club or other meetings. But most of the charm of any bouquet lies in the proper choice and combination of blooms, and the relation of the blooms to their container.

Have you ever sat at meat when your hostess placed a huge bunch of long-stemmed chrysanthemums in a tall ornate vase, right in the middle of the table, so that if you wanted to talk vis-a-vis you had to lean around this central obstruction? I have! The garden-grown chrysanthemums were lovely, it is true, but their height made them cry aloud for a place



THIS IS A HANDSOME ARRANGEMENT

far removed from the center of the dining table.

PERHAPS the first consideration of all in making any room floral arrangement is the sort of container you will use. Low bowls are the vogue nowadays, in which the blossoms are arranged in wire or pottery frogs. These are almost invariably pretty and graceful, but care must be exerted that flowers with too tall stems are not used in them, or the finished composition may look top heavy. Low arrangements are best for breakfast, lunch or dinner tables.

Very often bowls may be found with a pair of candleholders to match which have spaces for flowers at the base. These companion pieces look very lovely on the dining table, and even if you have no candleholders you can make a similar arrangement to the one shown in our illustration by sticking candles with melted wax inside small bowls of water.

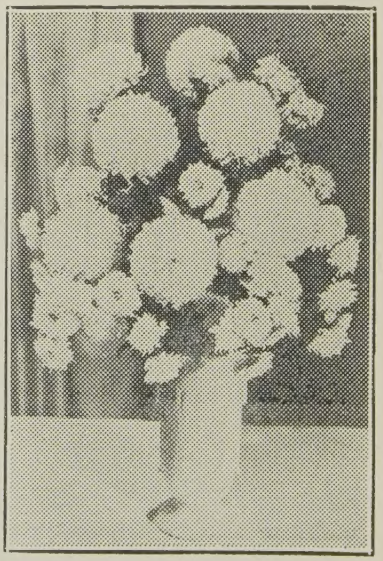
The effect shown was obtained by first arranging chrysanthemums in a solid circle around the edge of the bowls; a dark color, any one preferred, may be used. Then single chrysanthemums (daisies might have been chosen instead) were arranged above these, in a hue to blend with the candles. A few of them were pulled up loosely, as you see, to add a natural, free touch. This group would be beautiful on a mantel or piano, as well as on any sort of long table.

When tall flowers such as spikes of the gladiolus are used, tall vases are best. Very inexpensive ones are to be found in good design and color. The best colors to choose are white, pale yellow, green or blue. With white, of course, you are always safe. Glass vases are lovely if they are clear, and not too ornately cut.

Never use a flower container which is decorated in bright colors, nor one that is twisted and tortured into odd shapes or curves. Such a vase will call attention to itself rather than to the blossoms it contains and this is wrong, and in very poor taste.

Chrysanthemums with long stems should be used in tall vases, as should any long-stemmed bloom, and then the most suitable place in the room found for this. Many times a tall vase may be set on the floor, with fine results. The rule is, the taller the flower, the taller the container—and roughly speaking the topmost bloom should stand one and a half times the height of the vase. This gives excellent proportion.

IT IS usually best to stick to one variety of flower or to two at the most, in any arrangement, although of course dainty groupings can be made with more varieties. But the fall flowers that are strong, sturdy things do not mix with such happy



FLOWERS IN TALL VASE

results as more ethereal and dainty ones do. When flowers of different colors are used, and of varying sizes, keep the larger blooms towards the base of the arrangement, also keep the darker, heavier ones there, and so get good balance.

In the chrysanthemum group pictured, large and small "mums" have been blended most happily. They are also in perfect accord with their container. Chrysanthemum colors are such that they will all agree wonderfully well with each other, even if you mix every tint you can find. Their yellow, bronze, tawny pink, brownish red and other tones are never aggressive and determined to fight with each other.

This cannot be said of zinnias. With this sturdy flower we must use caution when we cut them for home decoration. Use plenty of zinnias if you have them, but keep the reds, pinks and magentas apart. White and yellow, yellow and lavender, pink and lavender, white and pink, white and red—these are handsome when combined; the magenta hues are never handsome, whether alone or with others.

Asters too are better if boquets are confined to one color, although here the several tints are happier in close conjunction than are those of the zinnias. Dahlias and gladioli should be used in only one, or no more than two, colors. Dahlias, by the way, which are notoriously bad keepers when cut, may be made to live for three or four days in water if you cut them just before dark, and plunge each stem, the very second you cut it, in a can of boiling water that you have taken to the garden for the purpose. Then when you reach the house, put the dahlias in a deep bucket of cold water, right

SIMPLE ARRANGEMENT OF ROSES IN WHICH THE LOVELY FOLIAGE PLAYS A PART. NOTE THE SIMPLE CONTAINER AND HOW IT GIVES FULL ATTRACTION TO THE FLOWERS

up to their necks, and leave them thus all night, arranging them in vases the next morning.

ROSES are probably the most popular of all flowers, and these are exquisite for church or home decoration. Here again, try to fill each container with roses of one color rather than mixtures. A round bowl of clear glass is a perfect holder for roses, but do avoid the ruby or dark blue bowls that are now so popular. Glossy pottery, in a tone which either blends or contrasts with the roses is good, and you can never go wrong with white.

In making a large arrangement of roses, group most of them close to the bowl, as shown in the picture, but draw a few of them upwards and outwards. Above all, use no greenery except their own lovely foliage. This rule applies to all home floral compositions; keep the flower's natural leaves, and add no others.

One rose, either fully opened or in the bud stage, is a most exquisite decoration for a writing desk, a bedside table, a dressing table, or for placing by each cover at breakfast or lunch. Slender, clear glass vases are perfect for one or two roses.

Very often foods come in glass containers that are of good lines and excellent for flowers. They may be used clear or enamelled. The screw grooves at the top may be filled with putty and then enamelled. Choose safe, neutral colors such as ivory, primrose yellow, buff, grey-green or soft blue, for your enamel. Black is good, very often, for a container that is to hold a flower of one brilliant hue; for instance, nasturtiums or marigolds are strikingly handsome in a glowing black bowl.

BESIDES the garden flowers, branches of trees or shrubs, with or without berries, are often used for decoration. The brilliant pigments in autumn leaves, the cool and lovely silver-grey leaves of Russian olive trees, the red hips from wild roses—all of these should be considered when you are making fall arrangements for church or home.

In concluding, let me impress upon you again the fact that simplicity should be sought for, both in containers and in flower combinations. Keep groupings low that are to be used on meal tables, and have those compositions that are to be viewed from a distance, large and bold. Don't mix colors indiscriminately!

"All those who love Nature she loves in return, and will richly reward, not perhaps with the good things, as they are commonly called, but with the best things, of this world—not with money and titles, horses and carriages, but with bright and happy thoughts, contentment and peace of mind."

—*John Lubbock.*

"Manhood, not scholarship is the first aim of education."—*Ernest Thompson Seton.*

Relief Society Scores

By Esther D. Stephens

SIX years ago the women of the San Francisco Stake planted several beautiful trees in Golden Gate Park in honor of the George Washington Bicentennial. Those who have been in Golden Gate park know what a restful and inspiring place it is and appreciate the great honor conferred upon the Relief Society in being granted such a privilege.

A section of the park near the Nineteenth Avenue and Lincoln Way entrance where the trees are planted is known as "Mormon Grove." Large enough to accommodate several hundred people without crowding, the sight is very secluded and quiet. The four pines, five redwoods and five blooming Japanese cherries, planted six years ago, show wonderful growth and add their charm to the lovely spot.

Since planting the trees it has been the aim of the women to identify them with a suitable marker and constant effort has been expended in achieving this goal. September 2, saw these efforts rewarded when a handsome copper plaque, a gift of the Utah Copper Company, was placed, and inspiring services held in connection with the occasion. During the morning heavy fog hung low presaging a cold and disagreeable day, but by twelve o'clock, the time set for ceremonies to begin, the skies were clear and the sun was not only bright but hot. One of the cherry trees, seeming to sense the importance of the occasion, had sent forth five or six beautiful blossoms, although September is not the blooming time of the year. It seemed the day was made for the function.

made possible the accomplishment of the activity. Mr. McLaren is a kind and sturdy Scotchman with a pioneer determination to build not

MR. JOHN McLAREN
Founder and Builder of Golden Gate Park

Although there are many rules and regulations about placing objects of any kind in the park, Mr. John McLaren, founder and builder of the park, along with his fine associates, Captain Lamb, Mr. Schmidt, Mr. Duffy, and Miss Wakefield, were most kind and helpful, assisting in every way possible. Through their guidance the project passed the Park Commission, the Planning Commission and the Art Commission and only for the present but for the future. Under his direction Golden Gate Park has developed from a

succession of rolling hills into its present state of beauty. Each flower, shrub and tree has been planted according to his plan. Everybody in San Francisco and the Bay Area loves and admires John McLaren. The world will always be grateful to him for the monuments of living beauty which he has aided in erecting.

Anticipating the large group which would attend the services the Park management placed seats for the congregation to enjoy during the program, also tables and benches for luncheon. A tall flag pole from which floated the colorful American flag was placed in the meadow among the trees. All present felt the spirit of the occasion.

The marker, a Utah copper plate, is set deep into a large natural granite boulder and placed approximately in the center of the grove. Standing between two fine Redwood trees it can be seen easily from the road. It says: "These trees planted in honor of the George Washington Bicentennial by the National Woman's Relief Society of San Francisco, March 17, 1932."

THE ceremony began with a few words of welcome. The reasons for planting the trees and placing the plaque were explained. An appropriate program followed with members of the stake Priesthood presidency, a General Board representative, the stake Relief Society president, ward presidents and others participating.

President Winter of San Francisco Stake said that with the placing of this plaque on the Pacific Coast a chain of markers had now been placed by the Latter-day Saints from the Atlantic to the Pacific, a lasting monument to their part in the building of our great country.

A stirring and effective close for the program was the playing of Taps by a United States Army Bugler. His clear tones and beautiful interpretation will always be remembered by those who were there.

U. S. BUGLER PLAYING TAPS

Grateful appreciation is expressed to the Utah Copper Company, who through Mr. C. M. Brown, donated the handsome copper plaque; to the McGillvary Raymond Corporation of San Francisco who gave the large granite boulder for the base of the plaque; to Mr. Charles Ohran and his son, Carl Ohran, for their part in cutting, hauling and placing the plaque and stone; to Mr. McLaren and his fine staff at the park; to the United States Army for the services of the bugler; to the Relief Society women whose faithfulness brought success and made the day a memorable one.

Paisley Shawls

By Lutie H. Fryer

Assistant Professor—Home Economics Department—U. of U.

THE Paisley Shawl involves an interesting portion of Scottish life and history which was stimulated by Oriental life and history. We know that the very soul of the weaver was expressed in the textiles of the Orient; just so, the Paisley weavers took up the art and wove Paisley shawls for the sake of art.

Comparison of the Paisley Shawl with the Oriental is detrimental to the former, therefore it is best to throw comparison aside and consider the Paisley not as an imitation, but as an adaptation, and a remarkable and very beautiful one, worthy of greater appreciation and study than it has received from many persons.

It was at the time when the French and English armies were contending with each other in Egypt (1798) that wonderful shawls from India, Persia and Turkey were introduced into Europe, sent there as gifts from officers. Napoleon Bonaparte brought back several very fine Indo-Persian shawls for the Empress Josephine. When Josephine appeared in the French Court wearing this new article of dress, she set the fashion for wearing shawls. They were very scarce and equally expensive. To meet the demands, the French weavers copied the Oriental patterns and were able to make duplicates more or less perfect. They even went so far as to make dies and stamp the pattern on a plain background, and they put some excellent imitations on the market at a comparatively low cost.

France was the first European country to try to produce shawls. The first factory was started in 1817 by Janbert in Paris. Then Lyons took up the industry producing clever specimens woven in wool, silk, and mohair. In England the most successful attempts at shawl weaving were at Norwich. Colonel Harvey, a manufacturer, commenced the weaving of beautiful figured shawls in silk and wool similar to those of Kashmir and almost equalling them in beauty of color and in technical qualities of weaving.

EARLY in the Seventeenth Century, Paisley, on the Firth of Clyde, near Glasgow, had become famous for its beautiful fabrics. Homespun linen and woolen were being produced. Bobbie Burns described the witch that pursued poor Tam O'Shanter in "her cutty sark o' Paisley harn," which garment was a short skirt of Paisley linen. The very names of the streets in Paisley: Gauze, Lawn, Cotton, Shuttle, Silk Thread Streets, are all expressive of the rise and steady growth of the textile industry in Paisley.

The early woolen fabrics were piece goods, woven either plain, in check or stripe. Later more elaborate designs appeared because the ever increasing demand was an inspiration for designers and weavers to produce more beautiful patterns. By 1820 the long and square shawls known as "Paisleys" were being produced. The design was made at first by tambour or needle embroidery, but later was woven on draw looms. Thus, these artists produced on simple harness looms what the weavers

in Kashmir had done by hand. Among these weavers at Paisley were musicians, poets, philosophers, and natural scientists.

The designs were at first rather geometric like those found in Turkish fabrics, but later became more like the beautiful floral and pine patterns found in Indian and Persian shawls. This was partly due to the fact that Queen Victoria who was interested in the industrial life of Scotland loaned her large collection of Kashmir shawls to the weavers of Paisley, so that the patterns might be copied. It is recorded that the queen was "kirked" in a Paisley shawl at the christening of the Prince of Wales, the late Edward VII.

THE great popularity of this type of shawl in Europe and America helped the industry at Paisley to out-distance its rivals at Norwich, Paris, Lyons and elsewhere. In 1834 the output of these beautiful Paisley shawls was valued at one million pounds sterling, equal to five million dollars. Shawls were seen at all social affairs and no bride's trousseau was complete without two shawls at least, a thin, light-colored one for summer and a dark, heavier one for winter days. Every lady who could

A PAISLEY SHAWL WITH SCARLET CENTER AND WIDE BORDER SUCH AS ONE WOULD HAVE SEEN AT A MID-VICTORIAN PARTY

afford it counted several such wraps in her wardrobe. Imagine a mid-Victorian garden party with a hundred or more of these gorgeous shawls in white, green, scarlet, turquoise and orange draped over crinoline skirts.

Some of the wool for these shawls was produced in Scotland, but a large part of it was imported from France, England, Australia and America. Some fine wool called Cashmere was used. In 1820 Baron Fernaux imported over a thousand Tibetan goats to France, some four hundred survived and were distributed in the Pyrenees, Provence, and Alsace. At about the same time they were introduced into England and a little later into America, where they thrived in the mountains of Tennessee. The wools from these imported goats was somewhat inferior to that of the animals raised in the Himalaya Mountains, but even so, it was soft and fine and was considered the best for making Paisley shawls.

The best yarn was carded and spun in Amiens. A silk thread was used as a foundation around which the Cashmere wool was twisted. This made fine, firm warp yarns. Bradford, a well-known spinning center in England, provided yarns spun from other wools. Because of the lack of railways in those days, the spinners came on horseback from Bradford to Paisley, bringing their samples of yarns to the weavers. The baled orders would arrive later by boat from Liverpool to the Clyde. These yarns had to be washed and dyed before they were ready for use.

THE dyeing was done by experts. The various sections of the warp were dyed or printed separately, according to the pattern and colors of the finished shawl. To imitate the many woven borders of the Kashmir shawl, certain sections of the warp were marked out for certain colors. Each section was dyed separately, the rest of the warp being protected from the dye by an adjustable frame which allowed only the exposed warp to be colored when dipped into the vat. In the Paisley shawl the many-colored warp ends formed the fringe, which in the Kashmir shawl was raveled from the differently colored plain pieces of cloth patched together to form the outer border. The warp yarns between these colored border sections were then dyed one color, black, turquoise, scarlet, etc., according to the plain center of the finished shawl.

In the early days of shawl making a man might have been his own designer, dyer, warper, threader and weaver, but with the increase of the industry and the development of the artistic side of it, he soon found that he had neither sufficient time nor talent to complete all the steps in the work, so there naturally arose guilds of skilled workmen specially trained for each process. The most important of these classes was the pattern maker who, in addition to a thorough knowledge of design and its history, particularly that of the Orient, had to understand also the relation of design to weaving, as the loom places certain restrictions upon pattern making. Any pattern can be printed, but not every pattern can be woven.

THE next step after the dyeing of the yarns was the work of winding the warp on the beam. This required the greatest accuracy. Any slight unevenness in the lines of colored warp could afterward be corrected with a paint brush, but a displacement of the different colored sections of the warp altered the

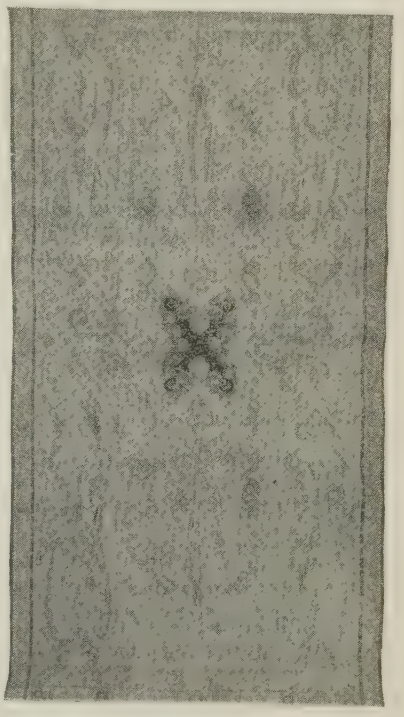
whole color scheme. The loom was warped with cotton, wool or silk, the last was often used for the side borders only to bring out the colors of the wool filling yarns and to give added strength to the edge. The threading of the loom required another specialist, as did also the tying. A very fine shawl often had as many as 150,000 warp ends and required several weeks before the loom was ready for the weaving.

The artist first worked out a complete design in black and white on a small scale, this was then covered with transparent paper on which the design was worked out in colors. Each minute part of the design was later enlarged by transferring it to sheets of squared paper, a task which took several months. The enlarged design when completed assumed enormous proportions, resembling a large rug pattern. The various sections of the pattern arranged in order were given to a "draw-boy." He had to be specially trained for his work because he had to understand the details of the design to be woven in the shawl as well as the technique of weaving. The weaver worked from the back of the fabric and shot through the shuttles, thus forming a design by use of various colors. The duty of the draw-boy was to sit on the opposite side of the loom, read the pattern to the weaver, hand him colored yarns as indicated by the design and pull the "lashes" or "draws" to form a shed, so that the shuttle could pass through the opening formed by the warp yarns.

The time required for weaving a Paisley shawl was from three days to a week, according to size, pattern and fineness. The market price varied from five to twenty pounds sterling.

The weaving of Paisley shawls was considered a man's job, though in early days it was largely a family affair. The women spun and dyed the yarn, and the girls often put the finishing touches to the shawl, such as fringing, clipping and pressing.

IT is interesting to compare the Kashmir's method with that of the Paisley weaver. The former wove his shawl in sections, which were pieced together afterwards; the latter wove the whole shawl in one continuous piece. The next important difference was the manner of putting in the filling yarn. The Kashmiri used an interlocking weave in which a weft yarn ran back and forth across each motif, interlocking at each turn with differently colored yarns of the adjacent motif or of the background. This method left no long floating yarns on the wrong



A LONG PAISLEY SHAWL USED AS A WINTER WRAP

side. In the Paisley, every filling yarn was carried across the full width of the shawl, appearing on the right side only when the pattern demanded, and on the wrong side as a float of loose yarn. The interlocking of the weave of the Kashmir formed a tiny ridge around each motif, giving the fabric a slight stiffness, while the continuous weave of the Paisley made it more soft and pliable.

When the Paisley shawl was removed from the loom the long floats of yarns on the wrong side were cut away. This task at first occupied two girls an entire day, but was done later in one and one-half minutes by a clipping machine, with a series of revolving blades. This not only gave the shawl a neat appearance, but also reduced it to about one-third of its original weight. All roughness on the right side of the shawl was singed off with a large red-hot knife which was passed slowly above the surface. The shawl was then inspected and any faults or holes were mended by girls and women, who also knotted the fringe, brushed and folded the shawls, laying them between sheets of cardboard ready to be pressed, wrapped and taken to the warehouses which were mostly situated in Causeyside Street. Here buyers from Glasgow came by train to buy these Paisley masterpieces of art.

STYLES come and go and such was the case with the Paisley shawl. The change of fashion, the introduction of the power-loom, and the economic influence caused by the Franco-Prussian War hastened the end of this colorful age of woven art treasures in the little town of Paisley.

An attempt was made to stimulate the demand by putting cheaper shawls on the market. Instead of being woven of wool, silk and wool, or silk and cotton, the shawl was woven of all cotton, and this finally gave way to the still cheaper printed shawls, turned out by the piece, cut into shawl lengths and finished with a sewn-in fringe. However, even these cheap printed shawls had a certain charm and artistic quality. The patterns though still adapted from the Oriental showed a wider range of design permitted by the block-printing method. The colors were well fixed by a process of steaming so they would withstand weather, wear and washing. A handsome woolen printed shawl could be bought for two pounds.

The printed shawl marked the last step in the decline of the once great shawl industry of Paisley. In 1870 the shawl-weaving was decidedly on the decline, and ten years later shawls were no longer woven.

No doubt many a person has wondered what to do with grandmother's old Paisley shawl. They make interesting and decorative wall hangings. The long shawls may be hung over a pole showing interesting proportions, while square ones may have brass rings sewn along one side and suspended from a rod. Used on occasions, they are effective when gracefully draped and worn as a wrap. A Paisley shawl, like a Kashmir, is far too precious to be used as a couch cover, but when placed on top of a grand piano will change an otherwise colorless room into a place of beauty. Bring out your Paisley shawl into the light, where it may give pleasure to many. Whatever you do, don't have your shawl cut up to be made into a dress or bags, as is sometimes the case by those who are ignorant of the true worth of such a shawl, or because they lack true appreciation for great masterpieces of art, such as a beautiful Paisley.

Not Without Honor

By Mabel Harmer

ANN BERTON was picking roses from the garden in front of the house. She wore a blue dimity dress as fresh as the June morning itself and her curls of deep bronze hue were partly covered by a large garden hat. Ann, being a very wide awake girl, was not unconscious of the fact that she made a very charming picture among the roses.

The basket was almost filled and she was beginning to think that she might have to turn to weeding in order to keep herself occupied in the garden, which was not nearly so pleasant as picking roses and much dirtier, when the modest roadster driven by young Dr. David Ralston came speeding down the road and stopped on her own side rather than by the Billing's cottage across the way. The Billings had but recently become the proud possessors of a very new baby and Dr. Ralston called shortly after nine every morning to see how all were faring.

As the car came to a complete and not too placid stop, he climbed out, bag in hand and called, "Hello, there! Anybody sick at your house?"

Ann put a rose in the last possible space in the basket and called back, "I'm afraid not. We're all frightfully healthy over this way."

"That's too bad," he returned cheerfully, coming up and leaning on the picket fence," because it would give me such a grand excuse to stay around. As it is, I suppose I'll have to go across the street where I can make myself useful. By the way, do you spend all your time in the garden?"

"Well, hardly," Ann answered, amused. "I——

"You should," he continued, seriously. "It's good for the eyes."

"But my eyes are perfectly all right."

"I'm quite sure that they are," he answered, scrutinizing them closely. "I mean it's good for other folks' eyes."

Ann's cheeks grew as rosy as the flowers in her basket, one of which she thrust toward him, saying, "Such a pretty speech should have a reward. Will you have a rose, guaranteed good quality and picked fresh this morning?"

"Thank you. If I had time, I'd stay and win the whole lot, but Junior Billings might be annoyed so I'll have to be content with just this one. I warn you, however, that if it doesn't prove satisfactory, I'll be back for another." He fastened the rose carefully in the lapel of his coat and with a cheery parting smile, he was off on his call leaving Ann with a curious tingling sensation in the region of her heart.

DAVID RALSTON was young, personable and very good-looking. It was not at all surprising, Ann reflected, that he had become exceedingly popular during the six months that he had been practicing in Chrystal Springs. So far, her own opportunities for acquaintance had been limited to an occasional dance. She didn't wish Mrs. Billings any hard luck, but she hoped that it would be necessary for the Doctor to call rather frequently.

She turned and walked up the

long path that led to the house and into the trim white cottage. She arranged her roses in a vase near the piano where she could enjoy their beauty and fragrance during the hours of teaching. Then she removed her hat and washed her hands just in time to greet Sally Morris, the first student of the morning.

Sally was an exceedingly plain child with straw-colored braids and a manner of sitting at the piano as if she were going to arise any moment and finish her playing standing up. Ann admitted very frankly to herself that she found the child far from prepossessing, but this morning the glow within included even plain little Sally and Ann watched her fidgeting on the seat without the usual desire to push her firmly down and hold her there. She heard her through the scales, exercises and final rendition of "The Morning Patrol," with practically unruffled feelings, and said goodbye without the customary sigh of relief.

Her next pupil was Adele Warren, the very talkative daughter of the town's leading socialite. Ann had never quite been able to decide whether she was more annoyed by Sally's manner of tentative jumping or Adele's loquaciousness, but her feeling of vast kindliness toward all the world in general made her smile graciously as the child fluffed out her organdy skirt and began playing. Some of the kindliness vanished the next moment, however, when Adele suddenly lifted her fingers from the keys and said in a skeptical tone of voice, "Did you really go away to study music?"

"Certainly. I was away for two years. Why do you ask?"

"Because I heard Mama telling Mrs. Green that you must not have done so very well or you wouldn't have come back to a little town like Chrystal Springs to teach music; you'd have gone on concert tours or stayed in a big city."

"I'm afraid your mother did not intend you to listen or to repeat what she said," Ann replied cooly. "As a matter of fact, I came back here because it's my home and I love it. Perhaps, some day you'll understand such a reason."

"Well, but Mama says——"

"Never mind," said Ann firmly. "Let me hear the new piece I gave you last week."

She managed to guide Adele through the lesson without any more interruptions, and after seeing her down the path, dropped into an easy chair on the wide front porch. So that was why the townspeople had failed to take any recognition of her as a musician since her return, other than to send her their children as beginning pupils. They believed that she had come back to Chrystal Springs because she had failed to make a place for herself elsewhere. She, Ann Berton, who had been graduated from the Millard School of Music with honors and had been offered a teaching position in the school itself. Evidently it isn't a prophet alone who is "not without honor save in his own country," she thought with a rueful smile.

AND then because she was young and spirited and just that morning had discovered a new and delightful reason for the joy of living, Ann jumped up and ran inside to the piano where she dashed off her favorite Chopin waltz.

As she finished the last note and was about to get up from the bench a girlish voice cried out, "Oh, please don't stop! I've been standing here literally holding my breath for fear I'd spoil something."

Ann turned to see her best friend, Merle Stewart, in the doorway and answered smiling, "Come in, I was just giving vent to some of my feelings, both good and bad."

"You must have been concentrating entirely on the 'good' from all I heard because it sounded perfectly gorgeous. I was about to dash out and get an audience; it seemed a shame to waste so much beauty on my ears alone." Merle came in and seated herself in an easy chair near the piano.

Ann turned to face her, sobered at once, and said, "You might have had quite a task—bringing in an audience."

"Why Ann! To hear you play? How absurd!"

Ann left the piano and sat down in a chair near Merle. "Do you know how long I have been home from school?" she asked.

"Well, a couple of months, since you're inquiring. Why?."

"In all that time have you heard me play anywhere except at home?"

"No. Come to think of it, I have not." Merle pulled off her leghorn hat and dropped it carelessly on the floor. "Why haven't you?"

"For the very simple reason that I haven't been asked and I think I learned the reason today from one of my pupils. People think I must have been a failure at Millard or I wouldn't have come back to this town to teach children. They think that if I'd been any good I'd have gone on the concert stage or stayed in the city. It doesn't seem to have occurred to them that I might love my home and family, even the town itself, enough to want to come back here and live."

Merle's forehead was puckered in thought for a minute or two and then she said, "Oh, I don't believe that can be the reason. After all, two months isn't a very long time. Perhaps there hasn't been any very good reason for asking you to play, or," her face brightened, "perhaps there hasn't been any occasion they thought grand enough for a musical celebrity."

"You're sweet," said Ann, smiling whimsically," but I'm afraid you're guess isn't very good this time."

"Maybe not—we'll see," Merle replied. "Anyway, to get around to the purpose of my visit—I came over to see if you wanted to go to the dance at Parker's with Jim and me."

"The dance?" for a moment Ann was puzzled and then it flashed across her consciousness that this was the night the Parker's were opening their new Hotel Resort at the Springs and were giving a large party in honor of the event. "I would like very much to go," she said, thinking of David Ralston, who would surely be there, "but I don't happen to be invited."

"Why Ann! There must be some mistake. It's to be a huge affair. They've sent out invitations to everybody."

"Except me, evidently."

"There's something very strange about this," said Merle thoughtfully. "Do you suppose there could be some jealousy on the part of the young daughter because you've made such a success of your music and she never could get beyond playing, 'Moonlight and Roses'?"

"Of course not. They just don't happen to remember that I exist—that's all," said Ann with a shrug of her shoulders and an attempt at lightness.

Later on when Merle had left and she was alone in her own room, Ann threw herself down on the bed and dropped a few very real tears on the pink cover. Everything was turning

out so dismally different from the bright dreams she had had while at school. All her life she had studied and practised for this time, when she should return to her home town, a successful and accomplished musician. And now that she thought she might attain her goal, she was being practically ignored.

"I'll show them!" she thought, punching an inoffensive pillow with her tightly doubled fist. "I'll go back to the city and all they'll ever hear of me will be through the newspapers. I'll——" her threats were interrupted by a knock on the door followed by the shrill voice of her young sister Jinny, saying, "Mother says that if you want any strawberries, you'd better come down because Bill is eatin' them awful fast."

She had been thinking that she was too much upset for eating, but with Jinny's mention of the strawberries her appetite revived amazingly and she freshened up her hair and face so that the family would have no idea that she had been doing anything more than resting.

THE local paper the next day carried an account of the opening of the "beautiful new ballroom," as they were pleased to call it. It seemed that a professional decorator had put on the final artistic touches and that the list of guests had included many prominent people from the city and from neighboring towns. Furthermore, because of the successful opening, a well-known musician had been engaged to give a concert the following week for a group of select guests.

"Jed Parker seems to be making an awful effort to get society coming to that new place he's built over at the springs," Mrs. Berton remarked, after reading the item aloud. "I guess he's put so much into the place already that he figures a few hundred dollars more or less won't make much difference."

"Well, from all I know about it, Jed hasn't got many more hundreds to speculate with. If he doesn't make a go of it now, the Parker family may have to go back to planting onions and turnips along with the rest of us," Mr. Berton responded dryly. "I guess that's why they're so anxious to get people from the city coming out."

"Then I hope they make a go of it," Mrs. Berton said, turning to another section of the paper.

"And I don't care whether they do or not," was Ann's first rebellious thought, which she quickly thrust aside and said aloud, "I imagine they will all right. Merle says that the place is lovely."

She set to work quite determinedly to forget about the Parkers and their dance and their forthcoming musical, and had succeeded so well that she was starting out happily with the rest of the family for a summer evening drive and picnic supper on the night of the concert when the telephone rang.

"Ann," said a distressed, almost tearful voice, "this is Rose Parker I'm in an awful scrape and I wondered if you could help me out."

"Perhaps," was Ann's noncommittal answer. "What is it?"

"We were to have a musical here tonight. We've invited prominent people from all around and I've just had a phone call from Madame Callister's secretary—she was going to play you know—and she's taken suddenly ill and can't come. We just don't dare disappoint people. So much depends upon making a success of this place—I was wondering if you could come and play?" The words had tumbled out breathlessly, almost incoherently, and Ann

knew that Rose Parker was very much upset, indeed.

Her first thought was to refuse. Why should she accommodate someone who had almost rudely ignored her in the past. Her father's words, "Jed Parker hasn't got many more hundreds to speculate with," came back to her and she said graciously, "Why, certainly, Mrs. Parker. What time shall I be there?"

"Oh, thank you," Rose Parker gasped in relief. "We should begin about 8.30, and you have a formal gown, I suppose?" There was rising doubt in the voice which Ann quickly allayed by assuring her that she possessed the correct wearing apparel for a concert.

"And—" Rose Parker hesitated, "and could you play something sort of fancy with runs and so on? They're expecting something real nice, you know."

"I'll do my best," said Ann, with a smile that was just as well Rose Parker couldn't see.

TWO hours later, dressed in blue satin, her hair in deep shining waves and her blue eyes sparkling, Ann walked confidently toward the piano and began playing the "runs and so on" that Mrs. Parker had asked for. With infinite charm and understanding she played the lovely melodies of Beethoven, Chopin and Debussy.

There had been no word of apology or mention that Ann was merely a last minute substitute. Mr. Parker, resplendent, though obviously uncomfortable in evening clothes, had introduced her as "one of the brilliant young graduates of the Millard Institute of Music," and inferred that they had waited almost breathlessly for her first concert appearance in Chrystal Springs.

After it was over, including a number of encores, Ann stood with her hosts to receive the congratulations of the guests. One of the latter, Roswell Bennett, the portly head of a manufacturing concern from the city, began suggesting that he would like to talk terms concerning a radio contract in the near future. Ann smiled up at him and said that she would like to consider it, remembering, at the same time, that she had recently threatened that the townspeople would hear of her only from a distance in the future.

As Bennett left, young Dr. Ralston stepped up. His hand clasped Ann's and forgot to release it. "I heard that old duffer talking to you about a radio engagement in the city," he said. "My professional advice is that you don't accept it. I think it best that you stay here in Chrystal Springs. That is—best for me."

"I have been rather looking forward to a chance like that, of late," Ann said, looking up at him with starry eyes, "but on second thought, I think perhaps to stay here would be 'best' for me too."

Women We Should Know

Utah Women in Medicine Today

By Ramona W. Cannon

SOME decades ago several of Utah's daughters were among the pioneer women physicians of America. Even under the difficult conditions prevailing at that time they won distinction in classes of men frequently hostile and derisive. The requirements for practicing medicine today have grown so rigorous that they tax even strong men. Moreover women are not yet welcomed into the profession with open arms. Dr. L. L. Daines, Dean of our State School of Medicine, says it is very difficult to place in the more advanced schools in other states the girls who finish their two years of medical work at the University. He also states that the public generally have less confidence in women than in men doctors, though he himself does not concur in that opinion. However, despite these discouragements and the long years of preparation ahead and the heavy expense of a medical education, Utah women are still studying medicine, while former graduates are practicing with exceptional success in some instances.

Four intrepid girls are now enrolled in the State School of Medicine. Others are in the pre-medical school. At least two graduates are now interning. Some of our native women doctors have left the state and are doing outstanding work in their profession.

A UTAH woman who has had a colorful career in life as well as in medicine is Dr. Lurrine Miles Allen, now practicing in Roosevelt. She is one of seven daughters born to Mr. and Mrs. William Allen Miles, pioneers of Roosevelt. Brother Miles started the first store there and owned the first bank. At his funeral President Smart said that he had been one man who, "wherever he found one tree, had left two growing in its place." A man of such character discerns possibilities and desires intensely to see possibilities fulfilled. This quality undoubtedly had its influence on his seven daughters, for all of them have a versatile development and are unusually capable women.

Brother and Sister Miles owned a large ranch. Many a time the father could be seen on his mount riding with a haversack on either side of him. The bags contained nothing less precious than a small daughter each. As soon as each girl could sit on a horse, she was given an animal for her very own. These girls rode the range and branded cattle and in this way earned money for attending college. The active, open-air ranch life developed these young women physically for the strenuous years ahead, and the training of wise parents provided for them an unusually practical education. The mother especially was determined, however, that all her girls should receive college educations. She lived to see her dream fulfilled.

Two of the daughters married physicians and have worked side by side with their husbands. Leona was graduated in pharmacy in Chicago and later studied X-ray. When her husband went to Vienna to con-

tinue his studies, she accompanied him and specialized in X-ray treatment. Although Ruby was a graduate of the Conservatory of Music in Chicago, in both voice and violin, when she married a doctor she became his daily assistant in his medical work.

Lurrine studied medicine at the University of Utah, then was graduated from Rush Medical College. While there she was made a member of the A. O. A. scholastic medical fraternity. At that time only four schools were admitted to this organization, and from each of these schools only five members were eligible. Yet the signal honor of belonging to this group came to a woman, a Westerner, and a Mormon.

Dr. Miles, as she is known, began practicing in Roosevelt where she now has a hospital of her own. She is noted for her careful, correct diagnoses, also for her success with maternity cases. She has done special work in the Idaho Falls Hospital and has attended the Mayo Clinic and other institutions for advanced work in medicine. She has been particularly successful with tularemia, contracted by handling rabbit furs, and with Rocky Mountain spotted fever, carried by ticks. These two diseases are common to our Western area.

A few years ago Dr. Miles recognized a case of trachoma in a white child of Roosevelt. This disease of the eye leads to blindness, and like cancer it is difficult to detect in its early stages when it can be overcome. It is contagious and Dr. Miles traced its source to the Indians. Through her effort help was brought in from the Department of the Interior. Many were saved from blindness, and the danger to both whites and Indians was stopped. For her efficient work in this she was complimented by the Department of the Interior.

Dr. Miles gives her heart to the cause of human welfare, and medicine is only one of the channels through which she does her good turns. She has had no children of her own but is a devoted and affectionate mother to two step-sons and has legally adopted a niece. She has assisted many young people to go to college and is now providing medical educations for two young men.

Like her six sisters she is active in Church work. She is interested in practical social service movements and is a member of the Stake Relief Society Board. She has been instrumental in inducing the Church to establish a hospital in Roosevelt. When this hospital is completed she intends to relinquish her own private hospital for the greater good of the greater number.

ANOTHER Utah woman, Dr. Edna Calderwood Thayer, is practicing medicine very successfully in New York. A daughter of Dr. and Mrs. W. R. Calderwood of Salt Lake City, she displayed unusual mental capacity even in grade school work. She was graduated from the Salt Lake High School with the highest grades recorded there over a period of many years. While receiving her scholastic education she also studied piano for eight years, spending some months under Godowsky, in Los Angeles.

She did her four years' college work at the University of Utah in three years. She also gave music lessons while attending college.

Edna was ambitious for a career and had planned on music. One day she burst upon her parents with the news that she wished to study medicine. They attempted to dis-

suade her, but she replied, "I know it is a long struggle. You have told me, Mother, how you taught for three years to help father through, and how hard the first years of practice were after that. But I should like to specialize in children's diseases. There are splendid opportunities today for specialists."

Her parents spoke of sacrificing woman's natural career as wife and mother for a profession already overcrowded with men. "I don't intend to forego a husband and children. I want both a profession and a family," daughter calmly replied.

Edna took her first two years' work at the University of Utah then was graduated from the University of Pennsylvania. While there she became acquainted with a young classmate, Robert Thayer, a Southern youth. He accompanied her to the branch meetings of the Church in Philadelphia. He studied the Gospel, and they often talked of it together. Some years later he visited Salt Lake and made a more thorough investigation. Converted, he was baptized by Elder B. H. Roberts. The two young doctors were married in the Salt Lake Temple.

Before this event, however, they had had to continue their professional studies in separate places. Edna specialized in the care of babies in St. Louis, interned in the Children's Hospital in Philadelphia, and did special work in Bellevue Hospital, New York.

After marriage the couple settled in a tiny flat in Long Island, where Robert spent two more years interning and specializing. Edna gave physical examinations to girls in the telephone office by day, and to girls at the Y. W. C. A. at night.

It was not long, however, before the two well trained doctors had their own office and a good practice. While Edna was busy with her babies, two daughters and one son, she did only a limited amount of practicing. But after a time, she had her own office in connection with her home. She supervised her household and carried on her professional work at the same time. Her children have had every care and every advantage, and justify their good treatment. Their parents are proud of their development.

Today the Doctors Thayer own a handsome home in Hempstead, Long Island, with a large wing built on for offices and laboratory. They also maintain another office in Long Island. Much of their work is done by appointment. Dr. Edna has continued with her special baby work, particularly the feeding of babies, and has also specialized in allergies. Twice a week she does special work along this line at the Bellevue Hospital. She and her husband own their laboratory and keep two girl technicians steadily employed there.

Both Doctors are thorough Latter-day Saints and are active in the Church work in Flushing. Edna supervises the Social Service lessons of the stake Relief Society. Also she is president of the Parent-Teachers Association of the Riverside School.

Edna Calderwood was a cool-headed, methodical young woman of clear vision, who dreamed dreams and succeeded, as few succeed, in bringing them to fruition as happy realities.

Grains of Gold and Golden Grain

By Elizabeth Cannon Porter

WELL, Mother, we have a house of sorts, a town lot and a ploughed field, but nothing to plant—thanks to your generosity. What little grain is left will hardly keep life in our bodies until the early harvest, and we will have no crop because we have no seed."

"Perhaps our bread was cast upon the waters," replied the wife grimly. She did not begrudge the meager portions of grain she had given away —some to a family with sick children, some to a widowed mother, a little to an old man. She had the satisfaction of knowing that she had done what she could to aid those in need.

"If we could only hear from George," she said after a moment. "After he reached California with the Battalion, why didn't he come home instead of staying there to build a saw mill for Mr. Sutter? I worry about him all the time and we've heard nothing of him for months."

"It is hard to get messages through in the winter. Now that spring is here I believe we will hear from him. George is a good boy; he gave us his clothes' allowance and sent us his pay. But he would be a real help with the fencing," he sighed.

"You must not be discouraged Joe, you've done wonders," encouraged his wife, "in not much over a year, and with so little to do with. We have a right good home," she added.

The little home that she referred to in the Salt Lake Valley that early spring of 1849 was a log cabin located on the east bench. Attached to this was a shanty constructed of poles and a miscellaneous collection of lumber. The canvas-covered wagon box in which they had crossed the plains was still utilized as a bedroom. The place was home-like, the arrangements neat. Buffalo hides made thick rugs and some had been nailed to the walls to keep out the cold wind.

The sturdy couple rejoiced that they had weathered the second winter in the valley so successfully. Spring, with its vagrant breeze, and sparkling sun, filled them with renewed courage. Here in this valley surrounded with its circle of mountains the terrors of the exodus were a thing of the past, the toil of the long journey over. They talked of peach pits and apple seeds. Already the frugal housewife had planted native currants and hollyhock seeds upon the rocky hillside. The wild flowers which would soon be in bloom were lovely—Indian paint brush, wild sweet pea, evening primrose, and sego lilies, the roots of which were good to eat.

THE late afternoon grayed into dusk. Mrs. Mack prepared the evening meal; tonight it consisted of rabbit stew, the result of her husband's lucky shot. She had flavored it with herbs and it gave out a tempting aroma.

"Wonder what that noise is," exclaimed her husband as an unfamiliar sound was heard in the distance. Going to the door he glanced out.

"Looks like wagons pulled by a string of mules. What does it mean! Then more excitedly,

"Seems to be headed here. It couldn't be—yes—it's George!"

He ran toward the wagon, followed by his wife. The driver stopped his outfit and leaped down.

Mrs. Mack was in his arms. She could hardly believe that this rough, bearded man was her slim boy who had marched away so bravely while the band played.

After the effusive greeting, the parents asked many questions.

"Did you hear about the discovery of gold in California?" enthusiastically questioned George.

"Yes, we did hear something of it," admitted his father.

"Well, I was in on it. A bunch of us fellows were helping Mr. Marshall build a mill for Mr. Sutter. It was located at Coloma, in the mountains, about eighteen hours' journey from the fort. Mr. Sutter has a great land grant, and imported machinery for a flour mill across the ocean and the continent. He needed lumber to construct the mill and so decided to put in a saw mill. We had the frame-work built and Mr. Bennet of Oregon was to install the machinery, and Madam Wimmer was to cook for the outfit. A brush dam was built in the river and a mill race constructed along the dry channel, to economize labor. The largest stones were thrown out of this and during the night the water was turned in to carry off the dirt and sand. One day while Mr. Marshall was sauntering along the tail race inspecting the work he noticed yellow particles mingled with the excavated earth. Sending an Indian to his cabin for a tin plate, he washed out some of the soil and obtained a small quantity of yellow metal. He believed he had found gold but the men reckoned not. They didn't think there could be any such luck.

"Suddenly Mr. Marshall decided to rush down and see Mr. Sutter and get his opinion. On his arrival he retired to a private room with the owner and displayed the grains that had been found in the mill stream. The wise old Swiss tested them with nitro-muriatic acid, read an article on gold in the Encyclopedia Brittanica, decided that it was real gold, and then stayed awake all night, worrying about all the 'terrible consequences and fatal results' that it would have for him."

"That's the way Brigham Young looks at it."

"He didn't know the half of it. He tried to keep it quiet for six weeks until his saw mill was finished. He had already spent $24,000 on it. But it was no use. The news spread like wildfire. The workers began to desert. Sutter was left at his fort with a few faithful mechanics and eight invalids."

"We Mormons were the last to leave; we worked on for awhile, but after everyone else was gone, it was of little use. Everyone who could walk started for the gold field. Shops and farmhouses were closed. Sutter's domain was overrun. The mills were plundered, the tanneries deserted, sheets of leather went to green mold in the tanks and the untanned hides rotted away on the walls. Even the Indians and Kanakas washed for gold, which they exchanged for liquor. Shepherds left their flocks on the hills; field workers threw down their spades; there was no one to cut a head of cabbage in the truck gardens. Unmilked cows lowed in their stalls. Even the soldiers deserted. Adventurers came, distilleries sprang up. The whole fertile plain was given over to pillage. San Francisco on the water front became a city overnight. The bay was black with ves-

sels; the hills white with tents."

"Did you find gold, my son?"

"Sure, we panned it with wicker baskets, washed it out. Some days I did pretty good—others not so well."

"What did you do with your gold? Do you still have it?"

George felt in his shirt bosom and pulled out a leather pouch. He spilled its contents on the table. While his father and mother examined the nuggets curiously, he continued:

"The bulk of what I found I exchanged for real gold—grain. I bought it from the mission fathers, the finest seed they had. It is out there on the wagons, great sacks of it, to plant here in the valley of the mountains—Zion."

"Thank God, my son. We are without seed for our plowed ground." Tears filled his eyes as he looked at his wife.

"Eliza, your bread may not have come 'on the waters', but it has returned after many days."

"Maybe there are ways of planting wheat besides in the ground," she countered dryly.

Happily, hand-in-hand, the united family went out to look at the golden grain.

SWEETEN OUR SPEECH

By Della Adams Leitner

Sweeten our speech, dear Lord, we pray,
That rankling scorn, the thrusts that mar,
May never pass our lips to leave
On tender hearts a cruel scar.

The criticism made in haste,
The quick retort we often rue,
The quib unkind, the joke that hurts,
Exaggerations, rude, untrue.

These devastate and in their wake
Leave barren tracks where might have grown
The flowers of gentleness and love
And graciousness had we but sown.

So let kind words of thoughtfulness
New hope and strength and joy increase;
They will return and bring to us
The recompence of inward peace.

The Harbor of Truth

By Lella Marler Hoggan

"God is not foiled: the drift of the World Will
Is stronger than all wrong. Earth and her years,
Down Joy's bright way or Sorrow's longer road,
Are moving toward the Purpose of the Skies."*
—*By Edwin Markham.*

MAN is demanding more from life today than he even dared to request in ages past. He wants more than the necessities of life, more than the comforts and luxuries. He wants security. He wants assurance that not only he and his children, but all humanity, shall have an abundance of the gifts and blessings that make life rich and beautiful.

He is coming to realize that physical comfort alone does not satisfy the soul. The heart hungers for something more than the values that are passed across counters in exchange for coins. The world is in quest of fundamentals. Men are beginning to "price-tag the values of life." They are searching for something that will bring permanent satisfaction, enduring joy.

Where will they find the answer to their quest?

"Is there a logical scheme of government," we ask ourselves, "that will satisfy the human heart? Is there some touch-stone that will bring peace to the soul?"

From every field of endeavor comes the cry, "Lo here" and "Lo there." The scientist is searching for the answer that he is assured will come out of the laboratory. The educator is juggling the philosophies of life in hope of securing the right combination. The grafter is marking the lottery ticket for an "easy break."

MANKIND is in a turmoil of unrest. He is questioning, doubting, fearing, discarding past traditions, searching for new frontiers, listening to blind forbodings of disaster and chaos. Walking in his own strength he is fast outgrowing his own philosophy. His vaunted theories for universal peace and brotherhood, one by one, are meeting failure and being cast on the scrap heap.

But out of the maze of confusion and heartache we are gathering dreams of romance, bits of song, fragments of truth that we are building into our temple of dreams.

The value we place on our treasures changes with the changing years, and we toss out the old to give room for the new. Thoughts we accept with assurance today, may be labeled a menace to progress tomorrow. We find ourselves all at sea. With troubled spirits and questioning hearts we are hurried along the highway of life to a faltering goal.

"By what light," we ask ourselves, "were other generations guided? For great men and good, down the years, have walked with sure feet and a clear vision. Why should we stumble in the darkness?"

The answer is written in large letters across the scrolls of the past if we will but open our eyes to read. Life is not a hazardous aim in the darkness. There is purpose back of

Dora
Marler
Williams

the whole tragic drama, a guiding spirit that is shaping the destiny of man.

THOSE whom time has haloed as teachers of truth—the prophets, the poets, the heroes—have all followed a light, the eternal light of faith. Hanging high in a sacred shrine, its gleam spreads out across the darkness to guide men to a safe landing in the Harbor of Truth.

Moses did not question the divinity that led him into the Land of Promise. Nephi was not lured from his charted course by any false philosophy. Washington and Lincoln followed, without argument, the star of destiny set for them. It was not a faltering light that illuminated the rugged path of our pioneer ancestors across the continent. It was a steady gleam that led to a sure goal, the gleam of eternal truth. The pioneers gave the strength of their being in devotion to its cause.

We are heirs to the heritage of that great devotion. The same harbor light that guided them to a safe landing is shedding its hallowed rays into the darkness of this troubled age. That torch of truth which the Master lighted shines into the highways and byways of life. Guided by its light, humanity will move on, not to defeat, but to eternal triumph.

Only last year, Marconi, "the Wizard of the Wireless," announced his convictions: "Science is hardly more than the dim light of a pocket lantern in the black forest through which mankind painfully gropes its way to God. Only faith can bridge the gulf between man and infinity."**

In the turmoil and confusion of the present day, let us not lose our way. Let us go bravely on building our temple of dreams. But let us make sure that we carry into it no blurred ideals, no vain philosophies of men—only treasures of truth.

Let us hold fast to that divine gleam as it streams from the Harbor of Truth. It will supply us with strength and wisdom for our daily task; it will hearten us for any hour of anguish we may have to meet; it will be a singing melody in the dawn; a prayer of peace in the darkness; a radiant joy to carry with us into eternity.

**Nautilus Magazine,* 1911 — Holyoke, Mass.

**"Faith Is Man's Bridge To Infinity," by George Sylvester Viereck—*Liberty Magazine,* May 23, 1937. New York.

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FOR THIS

By Anna Prince Redd

God gives us life for just a while
To shape, to mould, to beautify,
To meet with courage and a smile,
To trust in Him and glorify
His name, and honor all His ways;
Then calls us, singly and alone,
To reap the measure of our days,
And bears each upward to His throne.

The Lord's Day

By Jane Romney Crawford

LIFE is time given to you and me. We live it moment by moment, each moment is a link in life's chain, making the days and the years. A golden chain some lives become for they have learned to live.

To live fully one must give himself completely to correct principles. There is a time for work and a time for rest. This principle of joyous living is so important that our Heavenly Father designates one day each week for man to rest from his labors and draw near Him.

A day of rest was observed by God when the earth was made and in gospel dispensations from the beginning. Prophets have been inspired to live and teach observance of the Lord's day. Their instructions have been so well defined that hearers are not left in doubt as to how to keep this day holy before Him.

Through the prophet Moses, God said (Exodus 20:8-12): "Remember the sabbath day, to keep it holy.

"Six days thou shalt labour, and do all thy work;

"But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

These are the words given through Moses to the children of Israel and as long as they observed and kept the Sabbath holy they were blessed. So great were their blessings that manna was sent from heaven in time of famine, but they must gather for the Sabbath the day before.

Two hundred years after the people of Lehi came to this country the people of Nephi waxed strong for they observed the laws of Moses and kept the Sabbath day holy unto the Lord. King Mosiah preached the same law in his day, B. C. 148, and Alma, the beloved prophet, commanded his people to observe the Sabbath and also to make other days a time to give thanks unto the Lord their God.

IN latter days God has brought again the word to his people concerning the Sabbath. August 7, 1831, in Zion, Jackson County, Missouri, the Prophet Joseph Smith received a glorious revelation. In it the Lord blessed those who had come up unto this land with an eye single to His glory and according to His commandments. He promised those who live that they should inherit the earth, and that those who die should rest from their labors, and that their works should follow them; they should receive a crown in the mansions of the Father, "Yea," He said, "Blessed are they whose feet stand upon the land of Zion, who have observed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength. And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me."

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other things, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."—D. C. 59.

As we read this section our hearts are made to burn with joy and the desire to live these God-given commandments becomes an earnest prayer.

SURELY the Sabbath is made for man by God, and as these precious hours are lived in close communion the life of man is touched with divinity and God is pleased with his obedience.

So Sunday is that link in the chain of life that connects the other days of the week. It is a day of refreshment when our souls are free to express themselves in terms of spiritual uplift. It finds us in places of worship, singing praises to Him, renewing new and everlasting covenants, and bearing testimonies of His goodness. There are those who practice true religion by visiting the fatherless and the widows in their afflictions on this day of days and they find comfort in so doing.

If Sunday comes and it is impossible to attend church services there is still a way to make it a holy day. Affairs in one's home must be given thought and as we look forward to this day of devotion, other days will become touched with it.

Yes, it is possible for us to lift ourselves up to the dignity of this sacred day. Perhaps the wearing of one's best clothes does something to the personality, a vase of freshly cut flowers gives a feeling of charm that finds a response in the emotions, and the eating of the Sunday meal with less haste than other meals gives a touch of sanctity.

As these outward expressions affect us we reach out to a higher level of thinking and feeling; we take time to meditate; we listen to the symphonies over the radio and learn to appreciate the best in music; we read the scriptures, our testimonies are increased, and the comfort experienced in the knowledge that in so living we make the Sabbath hallowed, satisfies our hearts. There is no better time to read God's word, to fast, and to meditate.

In these moments we learn to value life not in terms of what we have but in terms of what we feel. This makes for a wholesome personality.

Surely the Sabbath is made for us and as we live it we reach upward, sense more keenly its significance, and learn more fully to appreciate the wisdom of an all-wise Heavenly Father who blessed it that it might become a holy day, a day of rest, the Lord's Day.

Dear to the Heart of the Shepherd

By Dorothy Clapp Robinson

CHAPTER SEVEN

"DO you think we shall ever get all our dues in?" Our secretary, Irene Walton, looked up at me in dismay.

"How many are still owing?"

"The usual group." Mrs. Walton, like Mrs. Blomquist, had been with the former presidency. "Most of them could pay but they seem to have forgotten."

"Let's remind them," Rhoda suggested, "in a way they won't forget."

"What way would that be?" Mary Grosbeck wanted to know. "I think it is all right to mention dues two or three times but beyond that it detracts from the dignity of the organization."

"Oh," I cried, "we shan't be insistent if we never get them. Members do not exist just to pay dues. Yet we must have them if we keep our organization going."

"I would be in favor of paying the delinquent ones out of the treasury. That would be the least embarrassing way to do it."

"But I wonder if it would be the best." I considered a moment. "That would mean that a certain group would pay their own and help pay others' dues."

"It is a certain group that keeps up the organization financially, anyway," Mrs. Walton reminded me.

"But if each woman who is able pays her own dues it will give her a sense of responsibility and pride that would not come if we paid them for her. Then it will give her a feeling of belonging—a sisterhood with the group."

"It was once suggested to us," Irene said, "that the women save their pennies each week and apply them on the dues and magazine. That makes it easier for most of them than leaving it all until the last. There are so many expenses between October and the New Year."

I hadn't known about that suggestion. "Tell us about it," I urged.

"There isn't a great deal to tell. We asked the women to keep a little bank for their pennies but that was too easily robbed. Then we had the magazine agent get a box of envelopes much like a card index system and put a woman's name on each envelope. Each week they put what pennies they had in it."

"I think that was a grand idea. Why didn't it work?"

"We didn't know. Evidently there was something lacking. Probably enthusiasm on the part of the officers. Or it might have been the personality back of it. One woman can put over successfully what would be a failure in the hands of another. Maybe we didn't keep the idea before them consistently enough."

"Find a way to keep the idea before them without offending and you will have solved the problem." Rhoda's voice said that was impossible.

"I have it." I sat up suddenly. "Let's draw a thermometer with one hundred fifty degrees marked on it. That will represent one hundred pennies for the magazine and fifty for the dues. Have it hanging where the members can see it. Each week let the magazine agent fill in with a red pencil as many degrees as there are pennies handed in."

"You mean a thermometer for

each person?" Mary asked in dismay. "That would take too much space."

"No. I mean just one. Suppose there were forty pennies handed in the first week and there are forty women. The red 'mercury' would go up one degree. If sixty were handed in it it would go up a degree and a half. Keep each member's pennies in her own envelope but add the total each time and divide by the membership. The red marking shall be done before the women each week. When it registers a hundred fifty we shall have one hundred percent for dues and magazines."

"Some won't do it—and suppose some finish before others?"

"When her envelope contains one hundred fifty pennies each member may seal it and then she is through. On work day in August or September we can give a party and let the women open their envelopes and tell how they earned or saved their pennies. If any wish to hand in extra pennies we will put them in an envelope for the missions. In fact, I think we shall start with one for the missions."

"It will work for you," Irene Walton said, and the admiration in her voice made me feel very thankful and very humble. "You believe in it yourself and your delight and enthusiasm will be contagious."

"It sounds like a dream of heaven," Mary Grosbeck added, "If we did need to speak of it we could speak of it as the thermometer instead of money. It would sound better."

Irene Walton was still watching me. "When you first took over this work I wondered how one so young could handle it. I have noticed particularly that you tackle each problem as a problem and don't stop until you have a solution. You do not let things slide or take care of themselves. No wonder the organization is growing."

"Thank you, Irene." I blinked hard to keep my eyes dry. "But do not get over enthusiastic about me. I am only one. We as officers could make plans forever but unless we have the members working with us we would accomplish nothing. It is really they who deserve the credit. But we still need to convince some of the women in the ward that Relief Society, instead of being just another place to go, is a way of life. It has so many phases, that each member can develop along the line of her interest. By the way, I shall expect each officer and teacher to lead the parade in bringing their pennies.

This officers' meeting had been held in the Relief Society room and after it was over I decided to visit the Peters family. I had not been there for some time. There were so many people and problems to be handled that I could not give too much time to any one. After I had started the wheels rolling toward a solution I had to trust my officers and committees to carry on.

AS I left the meeting I was filled with a deep sense of satisfaction with what we had so far accomplished. Each part of the organization was cooperating and our attendance was the largest it had ever been.

My hopes for results in music under Gloria Holsinger had been more than justified. Quietly, without criticisms or recriminations and without undue stress on the technical part of it she made music so interesting, so simple, so desirable she carried the women enthusiastically along to a larger appreciation. Like the class leader she helped them to interpret and understand, then singing came as a result. No longer were there two or three determined voices leading a discordant parade. No longer were there short rasping notes nor

an apathetic sing-song. They were now singing songs, songs that told something, songs that had a place in their lives.

One instance came to my mind. In correlation with the lessons we had been learning songs of home. One of these was *The Last Rose of Summer*. Such an exquisite composition must have understanding rendition. I shuddered at the way some of them carried the eighth measure. Signaling for silence Gloria had said:

"Imagine that your friends have all gone away. You wish to know if there is just one lingering somewhere. What would you do? Heartsick with loneliness you would go here, there, everywhere, looking, looking. Notice the searching in the song. It starts at home on E flat, goes to the note above, back to E, to the note below, back to E again, to the note above and then on to the note above that. Then it closes the search with no friend found. Try it with me—slowly."

They had tried and it had come so easily, for now they knew why the notes rose and fell.

The general tone and spirit of our meetings had been raised beyond doubt. Some day Gloria would be come interested in all phases of the work. Just now music was her entire world.

AS I passed Holman's I decided to go in for a moment. No one answered my knock. Through the unblinded window I could see a small fire burning in the stove but no one was about. The living room Mrs. Holman would undoubtedly have said, "was cleaned up." It was free from a too great accumulation of clothes and belongings, but the effect was disheartening. I stepped to the other window. Probably no one under similar circumstance would have done any better but my hopes hit a new low. I could not see any of the clothes we had given the children for Sunday School but nearly everything else the family owned could be seen in that bedroom or glimpsed through the door in the bedroom beyond. There had been an attempt at cleaning but the habits of years had not been broken. Perhaps some day results would show in the children.

As I approached the Peters' place my steps quickened in surprise. This could not be the same place. The house had not been painted but almost everything else had been done. Years' growths of weeds had been piled and burned and the yard raked clean before the storms so it had the appearance of having just been swept. The front steps had been mended and new window panes had replaced the broken ones. Even the screen about the porch had been mended and tacked down as an insurance against the summer that was to come. Mrs. Peters opened the door before I had time to knock.

"We saw you coming. Come in. Mrs. Holman is here and we are sewing."

She was not the same woman I had brought from the White Daisy tourist camp. Her face had rounded and was bright with color. The old beaten look was gone and her eyes sparkled with the zest of living. From the kitchen came the sound of children playing.

"What are you doing?" I asked, after I had greeted them. The small living room was literally crowded with old clothing that had been ripped apart. They laughed and Mrs. Holman said,

"She's helping me make use of all this old stuff that's been given me for the past ten years. Imagine people giving me all this to make over when I can't sew a seam."

"You mean *couldn't* sew a seam.

You can now," Mrs. Peters corrected.

She indicated a pile of material on the table. Old wool coats and dresses had been ripped apart, washed and pressed. One pile of scraps was on the floor.

"We are going to have quilts and rugs out of that pile. There will be enough for both families. She gives me a share for helping her," Mrs. Peters explained.

Tactful Mrs. Peters to allow the other woman to be the giver.

"Mr. Peters fixed my machine that has been broken for ages. We brought it over here where we could have it handy. She won't let me come over until my work is done."

"I don't want her husband sueing me for alienation of affections."

I FELT a glow of pride as I looked about. The floors were bare but clean. Cheap challis had been starched and hung at the windows for curtains. I recognized it as some I had brought from the Relief Society cupboard. I had thought it could be used for rags. Mrs. Peters caught my look.

"It is grand to have a home again," she said sincerely. "I can make most any effort if we stay put, but moving around takes all the starch out of me; and Sam is getting to be himself again. He was always all right as long as he had something to do, but he can't stand to be idle. He goes to pieces. Bishop already has him planning the ward garden for spring. He is going to Priesthood meetings, too. Come, see what we have finished."

She lead the way into a bedroom and Mrs. Holman and I followed. On the bed was an array of coats and dresses that had just been pressed. She modestly displayed a boy's jacket made from an overcoat turned inside out.

"That is for my Jerold," Mrs. Holman informed me as she fingered it proudly. "We had a hard time getting it out of that old coat so as not to use the worn places. Believe me he will be careful with this or I will know the reason why."

There was her problem in a sentence. When she produced something by her own efforts she would care for it proportionately. Her problem was certainly being helped to a solution if it were being done slowly. One of her own class had done it. That was a fact worth remembering.

Encouraged by my interest they showed me other things. For each girl there was a coat or skirt. There were two silk dresses for the oldest girls that defied one to guess they had been remodeled. This woman had an outstanding talent. She must be put on the work committee to help other mothers.

"You are meeting the winter pretty well, aren't you?"

"Yes. Sam cut enough wood at the wood lot to last us two months at least. If I could get a little sewing to keep us in cash I would be content."

"You shall have it."

When given a chance this family had worked out its own problems. Suppose I had sent them on with a little gas?

Happenings

By Annie Wells Cannon

OCTOBER—A bountiful harvest rejoiceth the husbandman be he a tiller of the soil or a diviner of righteousness.

A MOST interesting city is Alexandria, Virginia. Here are many homes of early Colonial history, but what endears the city to the hearts of the people is that here is Christ Church of classic structure where George Washington came to worship and commune. On the old minute books of the Parish Vestry is his signature as he paid for his family pew and among the Vestry relics is the Washington family bible. Within these hallowed walls the last rites for him were said before he was taken to his burial.

DR. ERIKA RICKLI has been entrusted by the Swiss Association of Statistics and Political Economy with the task of compiling an Encyclopedia of Economics of 600 pages for the National Exhibition of Switzerland, to be held in 1939.

CORNELIA OTIS SKINNER has again taken up the legitimate drama. She calls her character sketches, as a monologist, "a kind of missing link between lecture platform and the stage."

MISS DORIS STEVENS, chairman of the Inter-American Committee of Women, was recently decorated by the Argentine Woman's Suffrage Association and presented with a scroll containing the flags of the 21 American Republics for her 10 years' service in behalf of Hispanic-American women.

MARJORY HOPE NICOLSON, dean of Smith College, says women have not yet accomplished much in scholarship. She gives as one reason that women are over-conscientious and that their own faults keep them from great accomplishments in the more abstract fields. In spite of these statements, tests made in the laboratory of the Stevens Institute indicate that women executives excel men.

SIGRID UNSET, Nobel prize winner, and Margaret Ayers Barnes, both Pulitzer prize winners, are offering new books this fall, "Images In A Mirror" and "Wisdom's Gate" respectively; Mary Merrill Miller offers "First The Blade," a wonderful western story, and Margaret Bell, "Women Of The Wilderness," a story of early New England; "Tomorrow's Promise," by Temple Bailey, "Thrice a Stranger," by Vera Brittain, "The Mortal Storm," by Phillis Bottome, and "Mr. Despondency's Daughter," by Anne Parish, are all powerful novels by women writers, and then the attractive Anne Morrow Lindberg's new novel, "Listen The Wind," with Phyllis Bentley's "Sleep In Peace," Frances Parkinson Keyes' "Parts Unknown" and Helen Topping Miller's "Never Another Moon" all show what a rich store of good books is awaiting the opening of the women's clubs for entertainment and review.

Relief Society Dividends

By Amy W. Evans

"Go out, my friend, to a broader, nobler, happier life than you have ever lived before.
'The freer step the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The life that maketh all things new.'"
—*Henry Van Dyke.*

MRS. SMITH lived in a small railroad town where the Latter-day Saints were in the minority. She was a convert to the Church from England and entered eagerly into all Church activities since coming to Utah fifteen years before.

Especially was she fond of the Relief Society work, and was the Literary class leader in the ward organization. By her enthusiasm for and study of this subject, she created in the women of her class a love for good reading and thereby opened new avenues for intellectual development and growth as well as a new source of worth while entertainment for them.

On one occasion when she visited the local high school where her daughter was a student, she met the teacher of English. During the conversation Mrs. Smith talked of literature, displaying such a breadth of understanding and information that the teacher finally said to her, "May I ask, Mrs. Smith, in what school you taught literature?"

To Mrs. Smith's reply that she had never taught school the teacher then wanted to know what college she had attended.

"I left school and went to work in a factory when I was fourteen years of age. It was necessary for me to help support the family. We were in England then and I never had an opportunity to attend school after that time. My knowledge of literature and other subjects has been obtained through courses of study offered by my Church."

She then explained the program of the Relief Society and showed the teacher the *Magazine,* offering to lend it to her.

In a short time the teacher asked to borrow the next month's issue, as she had found the Literary lessons so helpful to her in her class work. Each month thereafter until the close of school Mrs. Smith sent her magazine to the teacher. When they were returned the teacher said she had paid well in college for a course in literature that was no better than the one offered by the Relief Society.

She was greatly surprised that the Mormon people were so progressive, and since knowing the educational standards of the Relief Society she had the greatest respect for the Latter-day Saints.

Mrs. Smith is one among hundreds of women who has found satisfaction for her hunger for culture through participation in the Relief Society educational program and in her mature years acquired a knowledge of many subjects which otherwise would have remained unknown to her.

The lives of all these women have thus been greatly enriched and they

in turn have been able to enrich the lives of many others.

EMILY was very different from Mrs. Smith. She graduated from college and had many opportunities in the city for further study if she had been so inclined. She felt that the Church could offer her nothing in that respect. In fact she had an idea that she had outgrown religion, and was rather drifting around in an effort to form a philosophy of life which would satisfy her. She had no very definite idea of real values and was somewhat "adrift in the sea of her own logic." After teaching school for two years she married rather well from her point of view and entered into an active social life. A few years of this left her restless and dissatisfied. Somehow she had a sense of aimlessness and futility.

It was at this period that she became friendly with one of her neighbors. This woman was always so busy and cheerful that Emily was greatly attracted to her. One day she asked Emily to go to Relief Society with her. At first Emily was quite amused at the idea as she had always had a feeling that only old women went there and that the work they did was dull and uninteresting. But when her friend said the Social Service lesson would be given, knowing that Emily had majored in sociology in college, Emily became interested and to please her friend went. The result was that she attended again and in a few months was assisting the class leader. At the end of the season she was asked to fill the position for the coming year.

"To be a class leader," she said after some months' work, "is like going to college again. I have studied and read more widely on the subject of sociology than I did at the university. But best of all I feel that I have really helped others to appreciate and understand this most important subject of human associations, and I have made real friends. My husband came to hear me present the subject at Ward Relief Society Conference. He seemed quite proud of me, and is really becoming interested in the Church again too. This work has given new savor to my life. I do not have that feeling of being lost at sea any more, but I feel 'anchored to a deeper world.' I am beginning to see what constitutes the formula for happiness."

MRS. JONES' husband was a man of considerable wealth. She had therefore one of the most spacious and well furnished homes in the community. With both her own and her husband's parents well to do and prominent people, she had every opportunity to become a social leader in the city. She chose instead to be the president of the Ward Relief Society, much to the disappointment of some of her friends, who thought she was just burying herself in dull prosaic work, as with the care of her family she would have no time for anything else.

Mrs. Jones was not an aggressive woman but she was very intelligent and took her position seriously. She worked quietly and unobtrusively, visiting the sick and looking after the needs of the poor. Many and many a night she left her comfortable home to go where there was illness or death among the people of the ward. She was a good organizer and planned so well that there was always on hand clothing and supplies to meet any emergency.

The young mothers of the ward received her constant attention. She had many ways of getting them interested in Relief Society as she was

convinced that the courses in child guidance and homemaking would be of great value to them.

There were many foreign women in the ward and for them she planned special things. There seemed to be no one whom she forgot.

As time went on she became recognized as an outstanding woman. In her work for others she had developed her own latent abilities. She became a woman of courage and magnanimity. People looked to her for leadership in public and civic affairs, and her services and sponsorship were sought. She was asked to be president of the Parent-Teachers' Association and other organizations. Her friends were legion and most loyal. The love of her neighbors and co-workers she valued most highly.

"Beautiful friendships tried by sun and wind
Durable from the daily dust of life."

Thus through her choice of the Relief Society work she obtained what her more worldly friends feared she would forever lose, a development of personality and powers which made her a real leader, a force for good in her Church and in her community. She indeed went out to a "broader, nobler, happier life."

These three women are representative of hundreds of others who have received dividends beyond price through sincere and continuous work in the Relief Society.

YOUR TAPESTRY

By Lucy H. Nielson

A tapestry was woven
Throughout long yeass of time;
Its beauty still transcendent
Awe inspiring and sublime.
The colors firmly blended
Unfaded through the years
Reflect exact selection
Of substance one reveres.

The warp of faith was woven
In God who dwells above;
The weft of honest patience
Entwined with purest love.
The filling was of kindness
With base of courage strong;
Design of truth a symbol
Depicting right from wrong.

Each day on the loom of life
Were fastened threads secure;
A pattern of brilliant luster
Was made to e'er endure.

Members Old

By Margaret Smurthwaite Heywood

I AM come that they might have life, and that they might have it more abundantly."—John 10:10. Real living—life abundant—at any age, is dependent upon wholesome activity.

It is our wont to assume that our older members deserve a well earned rest and that they should be relieved of responsibility and work. Few people, even older ones, suffer from an over-expenditure of their energies. They suffer rather from negative reactions resulting from surplus energies unexpressed. Our older members should be relieved of drudgery. As much as possible they should be freed from the grueling, driving compulsion of providing the necessities of life. They have had their share of living on the plane of necessity. Their activities should now be on the level of the creative. They should be able to do many things they have always wanted to do. This does not mean a less active life—quite the contrary.

Relief Society can surely provide this much needed activity. Class leaders and enthusiastic members can do a real service for these women by helping them realize the development and genuine pleasure that awaits them in the study of the English novel. Every woman should be anxious to learn the practical psychology of personal adjustment. Many of the older women only enthusiastic about Theology work must be shown that study along other lines broadens them and makes their perspective more accurate. These women need to be encouraged to take part in the class discussions. Some of them have the urge to express themselves, but because they feel that the younger members do it better or do not appreciate what they have to say, withdraw themselves, suffering from a feeling of inferiority.

Many aged members have grown timid because of continually repressing their impulse to do things. Some hesitate to go to the meetings for fear of being called upon to pray. Others, out of the habit of regular attendance, forget it is meeting day. There are those who cannot go alone and have no one to go with them. Some buoyant, energetic member in each ward could be assigned to help these women.

A GREAT power is represented in our older members. What a world of initiative, imagination, resourcefulness and skill they possess! We recognized this early in the spring when our Relief Society stake board members invited older members from the different wards to assist them in preparing for a bazaar. Forty women responded the first day. Materials were supplied by the stake board. There was wool for crocheting afghans, for weaving robes, jackets and caps for babies; there was cotton thread for crocheted articles and edgings; there were lengths of colorful piece goods for making quilts and wearing apparel.

At noon a dinner furnished and prepared by the board members was served. When the group of women surrounded the long banquet table the affair took on an air of festivity. Every one was gay. Every one was happy with the satisfac-

tion that only a driving purpose can give. While still at the table, time was taken out to discuss the possibilities of our venture. The women were eager to express themselves and were anxious to help with the project. It was decided that we should meet twice each month and spend two full days together, making things and getting acquainted.

Since that first day many articles have been made. The banquet table idea has given way to a more practical "pot-luck" buffet dinner. We have sung together and prayed together. We have had a good time. As time goes on we expect to see a revival of talent among these able women. Each work-day a few minutes rest from sewing is taken while we enjoy a reading, song, or story. The congenial atmosphere is conducive to extemporaneous response. In the past many of our women have not been asked to take part.

There is no telling just where our project may lead. There is challenge in it. Making articles for the bazaar is only a beginning. Why should we not fashion artistic, distinctive things? Much is possible with this group of women. They have the ability and skill, the time and energy to spend on worthy endeavor. They are willing to do more than they are requested, for long ago they learned that happiness and satisfaction come with going the "second mile".

Relief Society offers many things for older members. At times it might be true that "they also serve who only stand and wait," but the service that yields the supreme joy of life is that which enriches the personality through a lavish expenditure of energy.

LIFE'S SPAN

By Beatrice E. Linford

How precious are the fleeting hours
That swiftly pass away;
I must not waste one moment of
Each golden joyous day.

I count each moment solely lost
Wherein I fail to see
Some beauty, or some music sweet,
Some task held out to me.

The short allotted time of man
Seems such a fleeting space;
Each moment of its rushing term
Is but a short swift race.

Help me to grasp in this short time
All that I need to know
Of life, of love, of sacrifice,
Of beauty here below.

And may I give some little might,
Some smile, or bit of song,
To ease the pain from some sad heart
And help her way along.

This only can I do to pay
My great unbounded debt,
For joys I've had along the way;
I'm searching for them yet.

Life is a game of give and take;
You give me joy—I take.
In turn I do my level best
For you, for friendship's sake.

So let's continue gladly on,
Smiling from sun to sun,
Giving joy, and receiving joy
'Til life's brief race is run!

Members New

By Ella J. Coulam

"There is glory to be gained,
There are great deeds to be done,
There are goals still unattained
Waiting some courageous one.
What was finished yesterday
Merely paves tomorrow's way."

ENLISTING new members in any organization requires enthusiastic workers. Those who have a love in their hearts for the organization will best generate interest and enthusiasm and will be most successful in attracting others to it.

Enlistment officers are the salesmen or missionaries of the Relief Society. A cold, indifferent salesman seldom makes a sale. A good salesman understands the article to be sold and its value. He appreciates its worth and knows his job of selling well enough to make others desire what he is offering. Thus he is bound to be successful.

Great care should be taken in the selection of enlistment officers, as they represent the organization. They should be tactful, courteous and pleasing personalities. A careful study of the Handbook is recommended for Union meeting classes to qualify these workers for their job. They should be able to answer intelligently all questions pertaining to Relief Society work. Each new member should be made familiar with the rules of the organization before joining.

Emerson says, "Good behavior is the finest of fine arts." A study of personality is also recommended for the Union meeting class, together with an exchange of ideas and a general round-table discussion of problems pertaining to the work.

All enlistment officers should be constantly on the alert to know and solicit for membership all eligible ladies in the community. All good, virtuous women are entitled to Relief Society membership. A survey is now being made by the Relief Society, Sunday School, Young Women's Mutual Improvement Association and Primary Association which should be valuable in the Membership Drive.

A missionary seldom makes a convert through one visit. First a tract is given, and a friendly interest established, then an invitation to attend meeting, followed by activity in the organization. The same procedure may be necessary in securing Relief Society members.

ONE enlistment officer discovered on her first visit to a new ward member that her great interest was in handwork. She immediately recognized this and through it brought into the organization a very efficient work supervisor. The interest or hobby of an individual is often capitalized upon to secure activity.

Another fine work supervisor was discovered when the Relief Society officers called to offer condolence at a time of death. They learned that the woman had supervised an art department in a local store before her marriage. Through kindness and perseverance she was persuaded to attend Relief Society meetings to relieve her loneliness and sorrow. She became a member and has given much service, changing a life of loneliness into one of happiness.

Another worker found a very bright, intelligent lady who attended all literary lectures. She immediately appealed to her through the literary lessons. She became a member, later a class leader and then a stake board worker. Her interest aroused the interest of her indifferent family and soon all members, including her husband, were actively engaged in church work.

Often a little recognition is all that is needed. One fine lady was appealed to many times without success. Finally the ward president, knowing she was a college graduate and well qualified, asked her to give a five-minute talk on an open Tuesday. She complied with the request, appreciating the recognition. She is now an active member, eager to grasp every opportunity for service.

Very often the presidents of ward organizations have difficulty in obtaining talent for special programs. Instead of bringing talent from other wards, it is suggested that they call on members of their own ward, and through this recognition new members may be added to the rolls. A Relief Society Chorus is an opportunity for utilizing talent. Recognition and extending the privilege of service opens the door of opportunity in building membership.

OUR Savior said, "Love thy neighbor as thyself." On returning to her home after attending a very fine Theology lesson, one of the enlistment officers called on a neighbor who seemed overburdened with household cares. She invited her to accompany her to meeting the following Tuesday. "Oh, I would like to," the neighbor responded, "but I have no one to look after the two younger children." To her delight, she learned that a nursery was provided with an efficient woman to take care of the children. She is now a visiting teacher. She looks and acts younger and, through contact with other women and service to others, makes a better mother and homemaker.

Bazaars offer another advantage for enlisting new members. One president wisely called upon a Primary teacher, who was a member, to take charge of the doll booth, with the privilege of calling her own help. Some of those called were young women, not members. The activity challenged their interest and ability, promoted a sisterly feeling and brought most of them into Relief Society.

THERE is a feeling among some of our younger people that Relief Society is just for older women. Before marriage they took an active part in M. I. A. work and now feel they are too young to enter Relief Society, unaware of the opportunities they are missing and the need of the organization for their strength. The educational program offers a complete course of study which no woman can afford to miss. The late Sister Lotta Paul Baxter once said, "Relief Society work is comparable to entering college after graduation from high school."

Ward Reunions also offer an avenue for building membership. The Relief Society is usually called upon to help the Bishopric on such occasions. Grasp this opportunity and divide the work into committees. Call as many women in as possible to help, and through the privilege of becoming acquainted and working together many new members may be drawn into the organization.

The visiting teachers often find women on their districts who, through a little personal interest, will become active members. I have in mind a past seminary worker who seemed hungry for religious activ-

ity. Her teacher reported her name to the enlistment officers and through their personal interest she is now a very fine chorister in her ward Relief Society.

PLACING a goal is a great help to enlistment workers. Dividing the ward into districts and placing one member of the committee at the head of each, making her responsible for membership of all women living in her district, is one of the best plans for efficiency. Active enrollment of eligible women living in each district is the goal to be attained; prayerfulness, ingenuity, perseverance, and vigilance are the means by which it can be attained.

Dale Carnegie says, "The most successful people are those who do a little more than their job." If class leaders, officers and members will cooperate and each do a little more than their job by encouraging old members to become active, and non-members to join the Relief Society, our newly adopted slogan will be fully realized—

Members old, members new,
One hundred thousand by '42.

The Nation, the Church, the Home

THE primary effect of alcohol is upon the brain, the seat of the judgment, the will, self-control and moral sense. This effect is even more serious than its weakening effect upon the body itself. Consider what we have done in this critical time to endanger both the church and the nation when we have deliberately chosen to weaken the judgment, lessen the self-control and destroy the moral fiber of the people of our country, when, if ever in our history, we need clear brains, calm judgment and strength of character.

"More than twice as many places are licensed to sell alcoholic drinks as there ever were before National Prohibition. The legalization of liquor has lessened the health standard * * * striking a blow at both physical and mental man power needed today.

"Recently a statement was made by a representative of a liquor group that in order to repeal Prohibition the liquor organizations spent fifteen millions of dollars. Since repeal, they have, according to their own statements, spent at the rate of twenty-five to thirty millions per year in advertising (which was a method not open to them under Prohibition) in order to induce people to drink.

"Our Christian homes, the strength and bulwark of our nation, are the target of this nefarious business. Over the air, in the newspapers, and even by means of the letter carrier, the liquor forces enter our homes with their false and misleading propaganda. Crime and juvenile delinquency are increasing. Bootlegging on such stupendous scale as was unknown under Prohibition is flourishing.

"Church bodies have taken no backward steps on this question but many church people have become indifferent. The program of eduation as to what alcohol is and does deserves the support of every true-blooded American citizen. Public safety, public health, public morals, and the preservation of our Constitutional liberties are threatened by this arch enemy of our homes, our churches and the nation."

—*The Union Signal.*

Notes from the Field

By Julia A. F. Lund, General Secretary

Oahu Stake

THE reports of activities in Relief Society received from Oahu Stake are interesting and stimulating. The Saints are bending every effort to build a beautiful Stake and of self-expression in which they delight.

Six wards and five branches participated. In many of the groups it was a joy to see the way the young women supported their mothers. The picture below is of the Kalihi

KALIHI WARD RELIEF SOCIETY

Waikiki Ward tabernacle in which Relief Society is to have a special room.

The Anniversary Celebration on March 17, 1938, took the form of an entertainment to further this cause. Months in advance, the Relief Societies of all wards and branches were invited to participate in a song contest. A song was selected for each group in addition to one of its own choice. Such a contest is particularly fitting for Hawaii as nearly all of the people love to sing, and do it very well. Music is a form Ward which won first prize. All the groups did excellent work and gave a most artistic and inspirational entertainment, followed by a social hour.

On June 30 the Oahu Stake Board sponsored a delightful Daughters' Day program in which music formed an important part. A splendid talk was given by a young girl whose mother is dead. It was a tribute to mothers and a plea to daughters to more fully appreciate their mothers while they have them.

Each mother was presented with

a lei and the expression of love was sealed by a kiss. Those mothers who had no daughters present were not forgotten.

Relief Society President, Sister Salm, expressed her appreciation of Relief Society and of her co-workers. President Ralph E. Woolley of the Oahu Stake thanked the sisters for their support of the welfare work and for their willing assistance in every worthy cause.

A generous plate supper was served followed by a colored moving picture taken by President Castle Murphy of the Hawaiian Mission. A delightful operetta presented by the daughters of the Kalihi Ward concluded a very full and happy day.

Sharon Stake

THE Membership Drive in the Sharon Stake was officially launched on August 9 by a summer outing in which more than two hundred and fifty women participated. A chart was prepared by the stake Work and Business leader, Merle Foote, showing the progress of the organization up to the present and the space to be filled by 1942. It was a large drawing of two beautiful book ends, one representing a Relief Society member at the first meeting, and the other, a member today. The books between were some of those studied during the years, with an occasional roll book showing the increase in membership. It is a very effective drawing and can be used at various entertainments to show the increase. Each ward was given its quota for the year, which, it is hoped, will be filled at an early date. The slogan, "Members old, members new, one hundred thousand by '42", was the subject of many original songs and skits, each ward supplying one number on the program. Awards of six-month subscriptions to the Relief Society Magazine were given to twenty-one sisters for outstanding records of service as Visiting Teachers. A picnic lunch was served and a most delightful social spirit prevailed.

Millard Stake

A COMPREHENSIVE report of the work of this progressive stake comes from the Secretary, Sister Ora B. Hanson. Every ward has contributed toward the achievements:

"Relief Society Ward Conferences were held in Millard Stake during May and June and were attended by stake executive representatives and board members. The Singing Mothers of each ward furnished the music for the respective conferences and the campaign song, "One Hundred Thousand Strong," was sung. Some very outstanding programs were presented, portraying the various phases of Relief Society work.

"Most of the wards had a large Relief Society Magazine built on the stage with the cover fixed as the entrance to the Magazine. As the Magazine representative explained what was contained in this wonderful magazine different characters came out and portrayed the work. The Theology department was very outstanding. One particularly fine presentation was of the quotation, 'If ye do it unto the least of these my brethren, ye do it unto me.'

"The Literary class leader gave a brief talk on the work of this department emphasizing the study of the *Old Playhouse*. She told of one sister in the ward who had played as a child in the famous theater. Sister Elizabeth Robinson of Fillmore, First Ward, then appeared on the stage with her two granddaughters, Mary Ellen and Lillie

Robinson, who sang, *Father, Dear Father, Come Home With Me Now,* the song Sister Robinson had sung while playing *Ten Nights In A Bar Room* with her father, Robert Smith, in the Salt Lake Theater.

"An ideal Work and Business meeting was conducted. Handwork and quilts were on display on the stage and conversation was carried on among the sisters while they worked with their hands.

"In the Social Service field the leader explained that the mothers were studying national, state and community problems and pointed out that women could do much by studying and taking an active part in solving these problems.

"The conferences in every instance were very successful and show the efficient work which is being carried on by every ward in the stake.

"Another outstanding feature of this year's program was the Daughters' Day sponsored individually by each ward. The daughters are to be complimented on the fine way in which they carried on a Relief Society meeting. Most of the wards gave a prize to the mother having the most daughters present."

Scipio is to be congratulated upon its high average attendance for the very active young mothers enrolled, and for the large increase in membership this year.

Bear River Stake

THE Anniversary, March 17, was appropriately celebrated in this fine stake. A beautiful original pageant, *Loyal Hearts,* written by Counsellor Maude O. Cook, was presented in the different wards.

A very delightful social was held in Bear River Stake to do honor to the ward officers and class leaders. Music played an important part in the entertainment and as the theme of the event was *Enlistment* the rallying song, *One Hundred Thousand Strong,* was made a feature. At the close of the program all adjourned to the ward Relief Society hall where luncheon was served. A color scheme of blue and gold was carried out on the beautifully appointed table. An incomplete arch made of flowers formed the center piece for the table with gold tapers at either end. The Relief Society daughters served approximately one hundred and fifty.

Very successful Union meetings have been held throughout the summer and also an excellent course in Teacher Training for the different educational courses and Scripture Reading Project.

Nebo Stake

TO mark the close of a very successful year the Nebo Stake Relief Society officers entertained all members from the nine wards in the Tabernacle at Payson. A most carefully planned program was presented. Five of the wards had perfect records of visiting teaching. A challenge was given to the wards to attain the same fine record for attendance at Teacher Training meetings. The campaign for Magazine subscriptions for 1938 was outlined.

The Relief Society Stake President, Vera Cloward, opened the Membership Drive. There are 746 members at present. The aim is to increase the number to 995, the Stake's quota by 1942. Refreshments were served to more than 300. Beautiful music, inspirational talks, and a profusion of flowers made an event long to be remembered.

Los Angeles Stake

AMONG the very fine things which Los Angeles Stake is doing is the launching of its Member-

ship Drive. The following account from the stake indicates this.

"The slogan to be used to make our people Relief Society conscious and to increase our membership is, 'Members old, members new, One hundred thousand by '42.'

"The strength and power of Relief Society is measured by the number of women it serves. There is a purpose in this campaign which is deeper than the mere enrollment of numbers. That purpose is to build Latter-day Saint women and to strengthen the individual so that she may meet the ever-changing conditions of this interesting age with greater assurance."

THE annual exhibit of handwork was a greater success than ever before. Hundreds of articles were displayed. It was an all-day program, and during the evening each of the thirteen wards responded. The occasion was greatly enhanced by the presence of President Leo J. Muir of the Los Angeles Stake and President Louise Y. Robison.

MEMBERSHIP SURVEY

A VERY important census has been undertaken as a cooperative effort of the Relief Society, Sunday School, Young Women's Mutual Improvement Association and Primary Association. The Young Men are working upon a special plan for boys in connection with the Presiding Bishop's Office.

The Sunday School Superintendent of the ward has been entrusted with the plans for taking this Ward Auxiliary Census. He is to be the Chairman of a central committee consisting of the executives of all the auxiliaries named above. He will give complete instructions and provide the blanks for taking the census. The survey forms are in duplicate.

When the reports are all returned to the committee, the white ones will be given to the Y. W. M. I. A. and the Relief Society executives. From the names on these reports each organization should make complete lists of potential membership.

Many names on the list will be of persons who are already members of the Relief Society organization and their names on the active roll. The other names should be placed on a special list to be worked with until they become actively interested in the Relief Society. From month to month this special list should decrease as the names are transferred to the active roll. Some names will be found duplicated on both Relief Society and M. I. A. rolls.

We believe that the information gained from this survey will be a very definite help in building up the membership, and we therefore urge our officers to give this campaign earnest support.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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Editorials

Composure

A WORLD feverish with anxiety aroused by war threats, awaiting an ultimatum that would hurl thousands of young men into battle, disturb the serenity of homes, and dissipate nations, heard one great leader admonish his people: "Be calm." He knew nothing was to be gained by excitement, by uncontrolled passion, by rioting and violence. Perplexed as was the nation, composure was deemed essential to clear thinking and sound judgment in meeting a national crisis. The greatest leaders are those who have developed within themselves the ability to remain serene, undominated by passion in tense situations, and who have the ability to extend that composure to the group.

History, both secular and church, is rich with examples of calm leadership preventing not only confusion, panic and suffering, but actual blundering and irreparable damage. Washington at Valley Forge during a period of deepest gloom when war had been waged for more than two years, with apparently less than nothing accomplished, found discontent and distrust springing up among the soldiers. Allowed to spread this would have meant certain defeat. Clear headed and composed, Washington held his men together, worked out a strategy that brought victory to the colonists and restored confidence in his leadership.

Our Church history gives a vivid picture of the composure of Brigham Young in recording the advent of Johnston's Army. There were 2,587 Saints encamped at the head of Big Cottonwood Canyon to celebrate the tenth anniversary of the entrance of the Pioneers into Salt Lake Valley. The stars and stripes were unfurled on two of the highest peaks in sight of the camp, and on the tops of two of the tallest trees. The bands played and a spirit of joy and patriotism prevailed. At noon, rode in upon the scene, messengers bearing news of the approaching army. Their message was delivered to Brigham Young and his immediate counselors and associates. Church history records, "the afternoon's merriment and enjoyment went on as if no messengers from the east had arrived. At about sunset the camp assembled for prayers when

President Wells made a few remarks in relation to the 'latest tidings from the states,' upon the order of leaving the ground in the morning, and concluded with prayer."

This calm, wise leadership evolved a plan whereby the advancing army in the end proved a blessing to the struggling settlers.

Crises arise not only among nations and large organized groups but in our everyday relations with our fellowmen. The smooth-running satisfaction of all one's desires is quite outside the realm of probability since our lives are so interrelated. Tensions arise, conflicts occur and often crises of real moment must be met. In these situations the emotional outburst, the uncontrolled passion, is the infantile response and usually aggravates the condition. The person who remains calm, serene, is less apt to do or say anything which he will later regret or which will interfere with the best solution of the difficulty. The composed individual has the advantage; he has control of the situation, because his intelligence rules rather than his passions.

There is no place where composure is more essential than in the home. The economic conditions reducing thousands of homes to inadequate incomes, the social demands of our day, the high educational standards, the general unrest, all have an influence upon the home. Members of the household are often strained almost to the breaking point by the conflicts of life in a world electrified with tensions. Home should be a sanctuary, a place of rest and refuge to which members may return from a world of confusion and find peace. A composed father, a serene mother, means the meeting of family problems with reason and intelligence and the creation of happy, restful home life for all.

The Prince of this world was the great emissary of love and peace. Facing difficulties greater than any other, he went about his work with a composure which accomplished his purposes and preserved his dignity to the last.

Composure does not prevent strained relations, but it is an invaluable asset in the wise solution of difficulties.

J. Golden Kimball

FOR many years the unwavering faith, the human understanding, the homely philosophy, the sparkling wit of J. Golden Kimball has given delight and helped many to see more clearly and walk more directly. A son of Heber C. Kimball, Elder Kimball inherited many of the sterling qualities of his pioneer ancestry. Accepting the faith of his father he has with diligence and devotion served his church. The positions of trust which he has held have given him contact with thousands of people whose lives he has influenced and whose love and respect he has gained. President of the First Council of Seventy, his passing is a distinct loss to the Church. His spontaneous, natural wit drove home to his interested listeners with clarity and conviction the truths which he desired they should know. His genial personality and words of wisdom will long be remembered.

The circumstances of his death in a traffic accident while returning from a visit to his daughter in California seem particularly tragic due to his advanced years and his declining health. The Relief Society extend to his family their deepest sympathy.

Music Department

By Wade N. Stephens

IN every ward the Relief Society Chorister is faced with the difficulty of creating a balanced chorus out of the material at her disposal. Because of the great variation in size and color of individual voices, it is impossible to give strict rules for balancing the parts; yet there are general principles which will help in this delicate task.

It is best not to throw open the membership to all who desire to join. This procedure attracts the less valuable singers, and often keeps away the best ones. It is far better to put membership on a competitive basis—hear each applicant sing, and then pick only enough of each part to balance. Many times you will have more applications, and better singers, by using this method.

Here is a table showing how to distribute parts in small choruses.

Number in Chorus	Distribution in 3-Part Music			Distribution in 4-Part Music			
	Soprano	Middle	Lower	Soprano I	Soprano II	Alto I	Alto II
*9	3	3	3	2	2	2	3
10	3	3	4	2	2	3	3
11	3	4	4	2	3	3	3
*12	4	4	4	3	3	3	3
*13	4	4	5	3	3	3	4
14	4	5	5	3	3	4	4
15	5	5	5	3	4	4	4
*16	5	5	6	4	4	4	4
17	5	6	6	4	4	4	5
*18	6	6	6	4	4	5	5
19	6	6	7	4	5	5	5
20	6	7	7	5	5	5	5
*21	7	7	7	5	5	5	6
22	7	7	8	5	5	6	6
23	7	8	8	5	6	6	6
*24	8	8	8	6	6	6	6
*25	8	8	9	6	6	6	7

Numbers marked * usually balance best.

THE most common procedure in wards is to organize a three-part chorus with too many sopranos in it, and then to divide these sopranos for four-part music. Anything that is not thought out beforehand is bad in music, and this is a particularly disastrous form of carelessness, for it results in a chorus that does not balance either in three parts or in four. The plan here presented is much more efficient. Notice that in the table, when any part has an extra singer, it is one of the lower parts. This is because really low voices are very rare; most "altos" are really only people who can sing low tones. An alto section, particularly second alto, composed of ordinary voices is apt to be weak unless bolstered by an extra voice or two. The highest part generally needs the least singers, because a soprano usually has more power than a lower voice, or at least a more penetrating quality. If the average age of your sopranos is rather high, the upper notes may be thin—in that case, an extra soprano may be admitted.

The plan given requires complete rearrangement of parts when changing from three parts to four. For example, if your chorus numbers 14 members, one of those who sings soprano and two from the middle part of three-part music make up the second soprano section in four parts; the remaining three who sang the middle part and one of those who sang the lowest part in three-part

music will sing first alto in four parts. It is not as difficult as it sounds to make these changes—try it, and the results will more than repay the trouble.

Do not let the part-preference of a member destroy the musical value of your chorus. Be very diplomatic, of course, but see that each one sings the part where she will do the most good. An excellent motto for every group of Singing Mothers is, "I'll Go Where You Want Me To Go."

The actual numbers given in the table cannot be followed in every case. My advice to you is this: First organize your chorus strictly according to the table. Teach it one three-part and one four-part piece. Listen carefully to the balance. Then add to the weak parts. If you will do this, the quality of your chorus will be limited only by its conductor's ability and energy.

AUTUMN IN UTAH

By Christie Lund Coles

ONCE more it is Autumn in Utah. And where, where is there a greater profusion of beauty, a more prodigious array of red and gold and purple and all the shades of Fall that defy description?

The hills are touched with the colors of the Supreme Artist in a supreme moment. They lie on all sides of us, easily accessible. The country roads are lined with yellow trees, scarlet trees, crimson vines along the fence.

The sky is a calm, untroubled blue; a mist lies over hill and valley; there is the pungent smell of earth bringing back memories of other autumns; there is the scent of smoke rising indolently to meet the sky. There is the air that is like a clean, bracing drink of cool water; there is a whole wonderful world of beauty on all sides of us. Where need we go to find more?

This is the perfect season in Utah —warm days, cool nights, invigorating mornings, evenings that are dusky, matchless. Why not drink deeply of this that is ours without any cost. The shortest walk can not help but give us an abundance of loveliness, an invigoration of body and mind, an appreciation of God's great handiwork.

Let others sing the sadness of the Fall—
The dying summer and the withered leaf;
To me this is the loveliest time of all,
The time of beauty reaching past belief.

The time of air like a gold intoxicant,
Sweet with its pungent breath, its smell of earth,
And crisp, dried leaf; its winds exuberant.
This is the consummate of summer's worth.

This is the ultimate end of beauty's ways,
The culmination of spring's promises;
The rich and ripened time of harvest days—
Not winter's foreword . . . its antithesis.

Lesson Department

Theology and Testimony

Lesson 4

These Twelve Jesus Sent Forth—(*Cont'd.*)

Helpful References

David O. McKay, *Ancient Apostles,* pp. 10-16, 117-121.

James E. Talmage, *Jesus the Christ,* pp. 139-142, 217-229.

A. B. Bruce, *The Training of the Twelve,* pp. 240-249, 281-296, 319-325, 332-340.

C. R. Brown, *These Twelve,* pp. 25-44, 69-88. (Harper & Bros., New York, 1926.) An interesting study in temperament by a famous religious writer.

C. E. Macartney, "Of Them He Chose Twelve," pp. 15-24, 96-107. (Dorrance & Co., Phila., 1927.) Interesting collateral reading.

W. M. Mackay, *The Men Whom Jesus Made,* pp. 36-56, 76-93. (Harper & Bros., New York, 1933.) An interesting study by a Scottish authority.

F. J. Mueller, *Christ's Twelve,* pp. 30-39, 54-62.

James, the Counselor.—It is interesting to note the bewilderment of numerous writers who attempt to account for the "chosen Three" in the Twelve. These men were Peter, James, and John. This trio was often with our Lord when others of the Twelve were absent. On certain occasions they were specially called to accompany the Savior for reasons not entirely clear to most students. Mueller can account for Peter and John satisfactorily but goes on to say, "Why always James?" The answer is clear to Latter-day Saints because the Lord has revealed that three men form the Presidency of the Church. Following the death of Christ the leadership of the Church fell upon Peter together with his two counselors James and John. James, then, was Peter's first counselor. He together with Peter and John were specially instructed by the Christ because upon them were to devolve the arduous duties incident to the Presidency of the Church. The Christian world has seemingly missed the true explanation as to why the Three were so close to our Lord.

James is an English form of the Hebrew name Jacob. The latter would in fact be the better name to us. We know that James was the son of Zebedee and Salome of Bethsaida and the brother of John. Zebedee seems to have been a fisherman in somewhat better circumstances than the average for he had hired servants. (Mark 1:20.) Other than that we know nothing about him. Salome seems to have been a very spiritual woman for when the Savior was in Galilee she ministered to him and followed him. (Mark 15:41.) She with Mary the Magdalene, and Mary the mother of James and Joses, came with spices to anoint the body of Christ on the fateful Sabbath that he arose from the dead. (Mark 16:1.) Salome was exceedingly proud of her two sons —perhaps she was extreme in this respect. "Then came to him the mother of the sons of Zebedee, with her sons, bowing down and asking a certain thing of him. He said to her, What dost thou wish? She says to him, Command that these my two sons sit, one on thy right hand, and one on thy left, in thy kingdom. But

Jesus answering said, Ye know not what ye are asking." (Matt. 20:20-22.) Salome is supposed to have been either the niece or the cousin of Mary the mother of Christ. Truly James was from a great family! The call of James and John to follow the Savior is well known. "And he called them. And straightway they left the boat and their father, and followed him." (Matt. 4:21, 22.) Henceforth James and his illustrious brother were to be fishers of men. James was destined to have an eventful life from that moment. What a privilege was his to sit at the feet of the Christ and to be instructed and admonished in the mysteries of the Kingdom! James was present with Peter and John at the raising of the daughter of Jairus—a special privilege. (Mark 5:35-43.) Then, too, he was called by the Christ to be present at his Transfiguration. (Matt. 17:1-13.) Of this great event we shall say much when the life of Peter is discussed. Suffice it now to point out that James with Peter and John received the keys of the Priesthood on the momentous occasion of our Lord's Transfiguration. (See Matt. 16:19.)

That James was a forceful man and could at times be thoroughly angry is revealed in his desire to have a Samaritan village burned up because it refused entertainment over night to his Master who was a Jew. (Luke 9:52-55.) But the Christ rebuked his hot-headed follower. Without any doubt James was rebuked many times before he learned to control his temper. He was a true Son of Thunder. A good counselor he became in later years by virtue of his ability to learn the lessons his Master taught him. The impulsive Peter needed a steady counselor. James schooled himself to the point where the Lord could use him.

James was present with Christ when the latter struggled in agony at Gethsemane. He with the other members of the Three seems not to have realized at the time the pangs of suffering our Lord passed through. He witnessed Christ's betrayal at the hands of Judas, his fellow-member of the Twelve. It is unfortunate that we possess no detailed account of what James did during Christ's trial and subsequent crucifixion. We may be justified in assuming that he, like Peter, his file leader, displayed the frailties and weaknesses common to men when faced with great danger. Following the death of Christ James passed through the difficult and stirring times incident to the persecution of the Church by the Jews. We can in fancy see him in counsel with Peter and John planning the progress of the Church and displaying his wisdom and firmness in dealing with the trying situations that arose. That his influence was felt is shown by the short and eloquent account of his death by Luke. "Now at that season, Herod the king put forth his hands to harm some of the church. And he slew James the brother of John with the sword." (Acts 12:1, 2.) James had finished his work, had completed his mission. Peter's mission was not yet finished as Luke goes on to point out. The forces of evil strike at the heads of the Church wherever possible. James was the victim at that time. His death was the most eloquent sermon that could be preached respecting his greatness and the good that he was accomplishing. James' death seems to have taken place about 45 A. D.

Most writers on the New Testament seem to believe that James was not the author of the Epistle by his name. Professor Scott says, "The James of the Epistle, it has always been assumed, was that brother of Jesus who in the early days became

head of the church at Jerusalem. . . . But the name by itself gives little clue to the identity of the author. All we can learn from it is that the Epistle purports to be by a Christian teacher called James." It might be deducted that James the son of Zebedee could have been the real author. This deduction may be based mainly upon the wording of the opening lines: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion, greeting." A general epistle of this kind would, in our opinion, come only from one of the leading authorities of the Church. But a difficulty exists in view of the fact that another James is mentioned in Acts 12:17; 15:13-21; 21:18; Gal. 1:19; 2:9, 10, after the death of the subject of this sketch. Was this other James elevated to the position of counselor to Peter? He seems to have had considerable authority and prestige. If he became one of the Presidency then we shall have to concede that he, too, could have written the Epistle. Our difficulties are due, of course, to the fact that so many men by the name of James are mentioned in the New Testament without being clearly identified. The reader is referred to Dr. Talmage's *Jesus the Christ,* p. 224, for a more detailed discussion.

Andrew, Brother of Simon Peter. —It sometimes happens that great men in their own right are eclipsed or overshadowed by some more famous individual in the same family. Such was the case with Andrew. When Peter became the leading light among the Twelve, Andrew seems to have become known as "Peter's brother." (See Matt. 4:18; 10:2; John 1:40.) Andrew was a fisherman of Bethsaida in partnership with his brother. His name was of Greek origin as was Philip's and shows the influence of Greek culture upon the Hebrew society in which both moved.

The Gospel of John reveals the interesting fact that Andrew was a follower of John the Baptist when he first met the Christ. (1:35-40.) His spiritual insight seems to have been deep for when John said, "Behold the Lamb of God" he immediately followed the Christ and "abode with him that day." That our Lord made a profound impression upon Andrew is clearly discerned in John's record which says, "He finds first his brother Simon, and says to him, We have found the Messiah, which is being interpreted, Christ. He brought him to Jesus." (1:41, 42.) Andrew was one of those men —all too rare—who eagerly desire to share their good fortune with others. In this particular instance he was literally a "home missionary" and played an important part in starting his brother on his remarkable career. John relates another interesting incident about Andrew. In the story of the feeding of the Five Thousand the account runs as follows: "One of his disciples, Andrew, the brother of Simon Peter, says to him, There is a lad here who has five barley loaves and two small fishes; but what are these among so many?" (John 6:8, 9.) There does seem to be incredulity here, but possibly there is hope as well that the Master would use his supernatural powers and provide what was needed to feed the multitude.

In our sketch of Philip we mentioned the incident in which certain Greeks came to him desiring to see the Savior. But Philip first consulted Andrew. (John 12:20-22.) The latter must have had qualities of mind and heart that made him

a good man to confide in or counsel with. The record points out that Andrew and Philip came to the Christ. Apparently Andrew's association with Greeks had made him more liberal in his views toward foreigners than most Jews, but he felt it wise to consult the Master in relation to his desires.

Andrew was with Peter, James, and John on a certain occasion when they privately asked the Savior about certain great events that were to take place in the future according to our Lord's predictions. "Tell us," they said, "when will these things be. And what is the sign when all these things are about to be completed?" The Christ then related to them great and remarkable events that were to involve the Jewish nation and in general those which were to transpire before his Second Advent.

Aside from the incidents we have related little or nothing more is known of Andrew's life. Many fanciful legends grew up about his person and work in the centuries following his death. St. Andrews in Scotland is named after him and was for a long time the ecclesiastical capital of the Scots.

Questions and Problems

(Deal only with as many as time permits.)

1. Think of all the reasons you can why the Savior should give privileges to Peter, James, and John that he did not give to other members of the Twelve.

2. Some people find it hard to understand why the Christ should choose the Sons of Thunder (James and John) to be his close disciples when they had such fiery and resentful spirits. (Luke 9:52-55.) How would you explain? Note: The term Boanerges is thought by the best modern authorities to mean "sons of rage" and not "sons of thunder." (See Mark 3:17.)

3. Compare our conception of the organization of the Presidency of the Church with that of our Catholic friends.

4. What traits of character did James seem to have in common with his mother?

5. Briefly outline the substance of the teaching the Christ imparted to Peter, James, John, and Andrew respecting the future. (See Mark 13; Matt. 24, 25; Luke 21:5-36; "An Extract from a Translation of the Bible," *Pearl of Great Price.*)

Visiting Teacher Department

MESSAGES TO THE HOME

No. IV—Sensitivity to the Needs of Others

"Be ye therefore merciful, as your Father also is merciful."—Luke 6:36.

THE social structure enabling people to live together without friction is not ready made. Men often seem unable to live with one another because of personality conflicts. Attitudes and conduct which promote desirable social contacts strengthen character and improve personality.

Sensitivity to the needs of others is of inestimable value in personality adjustment. It has at heart depth of understanding and sympathy and a sincere interest in the welfare of others. This is conducive to mental health. Most mental disease is fundamentally self-centeredness. The person whose interest and sympathy

is with others, is not susceptible to mental ill health.

Sensitivity to the needs of others attracts people to us, and thus widens acquaintance which in itself is conducive to personality growth. It manifests itself in acts of mercy. In order to derive the greatest personality benefits, mercy must be intelligently expressed. Intelligent mercy is more of the quality of loving kindness than of cold justice or negative morality. It is concerned to do the thing that will result in the greatest ultimate happiness. It is always forgiving, however, it does not involve a compromise with righteousness nor does it always withhold punishment. Genuine mercy does not nourish the ego of the administrator nor in any way make the recipient feel inadequate. Neither are its acts selfishly and unjudiciously performed that one may feel relieved of responsibility toward some fellowman.

As interpreted from the teachings of the Master, mercy definitely contributes to strong character and desirable personality development.

In all his dealings with mankind, Jesus was sensitive to spiritual as well as physical needs. He was merciful, practicing forgiveness—a forgiveness which enabled one "to take up his bed and walk."

"The best illustrations of Jesus' concept are found in his own life. For example, he was merciful to the woman taken in adultery when the others would have condemned her and stoned her to death. He showed the quality of his mercy in his attitude, 'Neither do I condemn thee.' Furthermore, he did not stop with lack of punishment, but went on, saying, 'Go thy way and sin no more.' This involved a forgiveness which extends into regeneration."

1. Give illustration of Jesus' sensitivity to spiritual need. How did He express mercy?

2. Give illustration of Jesus' sensitivity to physical need. How was this expressed?

3. Explain "Mercy does not involve a compromise with righteousness."

4. Why is it not always merciful to withhold punishment?

References: Luke 6:27-29.

Visiting Teachers are to call attention to Theology, Literary and Social Service lessons, also Work and Business programs as planned by your Ward.

Literature

THE ADVANCE OF THE NOVEL

Lesson 4

Defoe's Successors—Sir Walter Scott

DEFOE'S *Robinson Crusoe* was followed during the eighteenth century, by a number of other important novels. Among these were the stories written by Samuel Richardson, Henry Fielding, Tobias Smollett, and Laurence Sterne, to mention the most important of them. Other novelists of the century of slightly less importance were Samuel Johnson, who created his tiresome tale, *Rasselas,* and Oliver Goldsmith, who wrote his classic, *The Vicar of Wakefield.*

Richardson is usually given credit for writing the first psychological novel in English and all four of the first-named writers are called realists, because they, like Defoe, gave careful attention to detail, thus

stretching out their stories to interminable length.

"Richardson is the originator of the psychological novel," says Phelps, "and in two respects has never been surpassed—in the tireless patience of his analysis, and in his unflinching march toward the inevitable tragic close."

The first novel by this early genius was *Pamela,* a lengthy story written in the form of letters, an art Richardson had acquired somewhat by writing letters for his young lady friends. This method he uses in writing his other novels, all of which are models of their type.

Fielding, Smollett, and Sterne are often grouped together on account of the fact that they were contemporaries.

None of the books written by these men, important though they are, are likely to be of interest to the casual reader. They are to be reserved, in the main, for the scholar or the student of English literature. Students of this course will probably find in *The Advance of the English Novel,* by Phelps, enough to give them a slight acquaintance with these important men. Speaking of Dr. Johnson and Oliver Goldsmith, Professor Phelps says: "In literature Johnson was a super-dreadnought, Goldsmith an excursion steamer. Hundreds of thousands of happy men, women, and children have loved to travel anywhere with Goldy. So far as I know, there has been only one discontented passenger—Mark Twain, who said that any list of books for reading was a good list, so long as it did *not* contain *The Vicar of Wakefield.*" I could probably name at least another.

During the latter part of the eighteenth century a new kind of novel made its appearance in England. This new form has acquired the name, Gothic romance. One of the first of these to be written was *The Castle of Otranto,* by Horace Walpole. These "turgid" romances got their name from the fact that many of the stories were laid in ancient castles where one scene of horror and mystery followed another in quick succession.

Walpole at first claimed that his story was a translation, but later admitted its authorship. "His preface contains (in the second printing) a significant statement: 'It was an attempt to blend the two kinds of romance, the ancient and the modern. In the former, all was imagination and improbability; in the latter, nature is always intended to be, and sometimes has been, copied with success. Invention has not been wanting; but the great resources of fancy have been dammed up, by a strict adherence to common life.'"

The Castle of Otranto was followed by other Gothic romances of a similar nature: Clara Reeve's *Old English Baron* (1777), Ann Radcliff's *Mysteries of Udolpho* (1794), and M. G. Lewis' *The Monk,* (1795).

These tales, as weird as they were, had some influence on Sir Walter Scott, whose great historical romances frequently have a Gothic flavor. However, Professor Phelps says of him: "The Romantic Revival of the eighteenth century reached a tremendous climax in Walter Scott. By virtue of his immense power and range, and unlimited creative activity, he remains the King of Romanticists. He belongs, of course, to the objective side of romanticism, as Byron belongs to the subjective; Scott is romantic in his material, Byron romantic in his mood. The great streams of Gothicism, Chivalry, and Mystery, as seen in architecture, ballads, and wild fiction, all united in the work of the Wizard. His achievement in prose

romance is incomparably better than that of all his immediate predecessors put together, and had indeed no equal in English literature since the time of Malory."

"Scott, like all the great romanticists," continues Phelps, "was a mighty man, and much of his production has immortal life. Somehow a writer may be a great realist and yet not impress us with his vitality; may indeed seem anemic. But the great romaniticists—Scott, Victor Hugo, Dumas, Cooper, Sienkiewicz, —men who find this world too cramped, and are forced to make their own world, where they can have elbow-room—these always give the impression of endless force."

As an example of Scott's work we have selected *The Talisman* for study in this course, not because it is his greatest, for it isn't, but because it is a readable story which many have not read and because the picturization recently of the Crusades has revived interest in it.

Sir Walter Scott was born in Edinburgh, Scotland, August 15, 1771. His father was a lawyer, and in his own family traditions were tales that would rival in interest some of his own great creations. Scott was a great patriot, and therefore, delighted in telling historical tales which aggrandized the heroes of the past, many of whom he had come to revere from the tales told him by his mother and his grandmother, both of whom are reputed to have been splendid spinners of heroic stories.

Scott was admitted to the bar in 1792, but had no marked success in his profession. During that time, however, he showed great zeal in gathering highland legends. These he translated into poetry, but seemed to sense the fact that he was never to rank among the first as a poet.

Scott's first novel, *Waverly,* was written in 1814. William Long has this to say of the manner in which Scott came to write his first novel: "Rummaging through a cabinet one day in search of some fishing tackle, Scott found the manuscript of a story which he had begun and laid aside nine years before. He read this old story eagerly as if it had been another's work; finished it within three weeks, and published it without signing his name. The success of this first novel, *Waverly,* 1814, was immediate and unexpected. Its great sales and the general chorus of praise for its unknown author were without precedent; and when *Guy Mannering, The Antiquary, Black Dwarf, Old Mortality, Rob Roy,* and *The Heart of Midlothian* appeared within the next four years, England's delight and wonder knew no bounds.

"Not only at home, but also on the continent, large numbers of these fresh and fascinating stories were sold as fast as they could be printed." For seventeen years this indefatigable writer wrote on an average of two novels per year.

Long says that " . . . it is well in these days to emphasize four noteworthy things that he (Scott) accomplished: (1) He created the historical novel; and all novelists of the last century who draw upon history for their characters and events are followers of Scott. . . . (2) His novels are on a vast scale covering a very wide range of action and are concerned with public rather than with private interests. . . . (3) Scott was the first novelist in any language to make the scene an essential element in the action. . . . (4) Scott's chief claim to greatness lies in the fact that he was the first novelist to create the past; that he changed our whole conception of history by making it to be, not a record of dry facts, but a stage on which living men and women played their parts."

Long says further: "Perhaps one thing more should be said, or rather repeated, of Scott's enduring work. He is always sane, wholesome, manly, inspiring. We know the essential nobility of human life better, and we are better men and women ourselves, because of what he has written."

Cross says of his works: "The largest number of his romances have to do with the reigns of the first three Georges; his most distinctively historical novels have to do with the reigns of Elizabeth, the first James of England, and the Protectorate of Cromwell; his histories in which there is the most romance have to do with the Crusades, the age of chivalry, and the struggles of the Stuart Pretenders to recover the throne of England. Taken altogether, they form the most splendid series of historical scenes that fiction has yet produced."

With these brief notes about Scott perhaps we can turn to his great heroic novel, *The Talisman.* This greatest of all stories of those unbelievable expeditions known as the Crusades, was written in 1825 when Scott was fifty-four years of age.

Charlotte M. Yonge, in a preface to a school edition of the classic, says: "In the year 1884, an English traveler in Edom found the Bedouin Arabs exclaiming to a shying horse, 'Teshoof Rikard?'—'Do you see Richard?'—and the mothers still threaten their refractory children with 'I will call Rikard!' The Lord de Joinville, who made his crusade with Louis IX of France, about half a century after the death of Richard Coeur de Lion, mentions these same expressions, and they have endured in the unchanging East for full seven centuries, to testify to the terrors impressed on the natives of Palestine by that lord of the mighty axe and beaming spear.

"Taken in one of its aspects, the crusade of Richard I against Saladin was one of the ideal conflicts of chivalry, and Scott has made *The Talisman* a kind of epitome of its most romantic moments, throwing many incidents together which happened at different intervals. Yet the brilliant fabric he has woven impresses the characters of the chief personages and the spirit of the Crusade on our minds better than that of many a more exact chronicle of facts."

The Crusade spoken of in the story began in 1189 and in 1190.

"The idea of *The Talisman* itself is, as he (Scott) tells us," says Yonge, "taken from a curious coin inserted in a stone, brought home as a charm in a subsequent Crusade by one of the Lockharts of Lee—the family to which Scott's son-in-law belonged—and known as the Lee penny."

It is to be hoped that *The Talisman* will not be found difficult. Certainly if one is fascinated by action, one will get into it quickly enough in this tale of noble men and courageous women.

Suggestions

1. Read *The Talisman.* It might be well during this lesson to review the Crusades and the story up to chapter 6.

2. If *The Development of the English Novel,* by Cross, is available, read chapter 4.

3. If it is available, read *The Modern English Novel,* by Abel Chevalley, chapter 3. Chevalley says: "This lame man (Scott) walked straight, and carried the novel higher than any man before him. Why? Because he conferred upon the novel the grandeur of epic poetry."

4. Photographs of The Crusades might be obtained from the local picture theatre.

Education for Family Life

FAMILY RELATIONSHIPS

Lesson 1

Confusion of Tongues in the Home

By Paul Popenoe, Sc. D.
(Director Institute of Family Relations, Los Angeles, Calif.)

THE patterns, ideals, and standards of a home are usually derived from a number of different sources.

I. Each of the parents is of a different sex and therefore inevitably lives in a world that is, to some extent, different.

II. Each of the parents grew up in a different home. Mr. A. looks back on his childhood with uncritical admiration. The way his parents did things seems to him perfect; his one ambition is to be just the kind of man his own father was (as seen through his childish eyes and remembered somewhat vaguely after a quarter of a century.) Mrs. A., on the other hand, had an unhappy childhood. As she grew older and more critical, she was continually saying to herself, "When I have a home of my own, it will be very different from this one." Thus each partner is unconsciously trying either to reproduce or to repudiate his childhood patterns,—according as the ancestral home is recalled with feelings of affection or antipathy.

Those who come from broken homes have a special liability, because they grew up with a lot of bad patterns before them instead of good ones. The examples set them during the formative period were examples of selfishness, thoughtlessness, disloyalty, cruelty, irreligiousness, instead of unselfishness, thoughtfulness, loyalty, kindness, and an attempt to translate into daily life the ideals of religion. Statistically, this makes a happy home in the next generation less probable. The Institute of Family Relations found that when both husband and wife came from broken homes, they were half again as likely to make a failure of marriage, as if they came from successful family backgrounds. But the person thus handicapped can turn the liability into an asset by recognizing the need for extra effort.

III. Each of the parents has a different birth-rank, in most instances, and this affects his outlook on life. The "only child" seems to have about 20% less chance of succeeding in marriage (and must therefore make a greater effort than others, in order to overcome his handicap.) The oldest child is said to be a "natural conservative"; as the oldest he always had advantages and privileges. He is ready to maintain "things as they are" because they have always been to his advantage. The youngest child is supposed to be the "natural rebel"; he has always had to fight for everything he got, because others older and larger could claim privileges, or even deprive him of his rights. The middle child is often a behavior problem; he feels that he is not getting his share of attention. The older one can do things because of his age; the younger gets attention because he is the baby and "so cute"; if the one in between wants anyone to pay attention to him, he sometimes feels as if he had to stir up trouble to get it.. Similarly the only boy in a

family of girls and the only girl in a family of boys,—each of these has patterns which may color his whole life and may influence strongly, without his realizing it, his attitude toward his wife and children a generation later.

IV. The parents also reflect their own different experiences and acquisitions. Mrs. B. attends not merely the meetings of the Relief Society, but of the P. T. A., of the local child study group, and similar organizations. She has a lot of up-to-date ideas on the management of a home. Her husband has not had these opportunities or, when they were offered, he failed for various reasons to take advantage of them. He therefore may be a whole generation behind his wife in knowledge of modern methods of home management, and in the scientific understanding of family relations. In the past, the public schools have contributed to this "cultural lag of the male" (as the sociologists call it) because they have given home economics and similar subjects to girls but not to boys. One of the urgent needs of education at the present time is to reach the boys and men, through church channels, public schools, adult education courses, and general literature,—and to bring them up to par with the girls and women, so that the two sexes will come nearer to speaking the same language and therefore being able to cooperate effectively in the home. We shall then have fewer instances in which the wife tries to apply modern procedures, to be met by the husband's argument that the way he was brought up is the best illustration the world has ever seen, of how a boy should be reared; and that what was good enough for him is good enough for Junior!

V. The children in the home, especially as they get into adolescence, bring in new patterns, standards, and ideals which they have acquired from their teachers and classmates at school, from their contemporaries in the M. I. A., and from a dozen other sources including those omnipresent educational agencies: the newspaper headlines, the movies, the radio crooners, the comic strips, and the billboards. The impact of these novelties on the older patterns of their parents brings about continual change, though often not without some friction as youth voices its age-old complaint that the "old folks" are behind the times, while the parental generation is continually anxious about the supposed radical tendencies of youth.

VI. Finally, the parents are continually changing their own patterns, not merely through the give-and-take with the children just mentioned, but because of the necessity of finding ways to meet new problems which they had not previously encountered,—which perhaps no previous generation ever encountered. The privilege of using the automobile is an illustration. Parents may feel that the young people can not be trusted with the machine; sometimes a man is found who even thinks that his wife is not to be trusted with it! Such problems as are presented by unchaperoned dances and other social affairs, by the selection of radio programs, by attendance at moving pictures of more than doubtful value, by the wide distribution of books and magazines of more than doubtful value, by the hundreds of millions of dollars spent through commercial agencies to promote in the most insidious ways the use of harmful substances like alcohol and tobacco, by the presence of an immense range of new political, social, and economic questions (some of them such as "communism" and "fascism" being not

new at all but as old as history, and yet appealing to the youth of today as novelties and carrying strong emotional implications), — all of these things keep parents from ever "settling down," either in their relation to each other or in their relation to other members of the family circle, whether of a younger or an older generation.

From this scrambling of the personalities, experiences, and ambitions, first of husband and wife, then of all the other members of the family circle, there arises a chaotic mixture of patterns belonging to (or derived from) several different generations; and the confusion of tongues becomes continually worse confounded.

What should a reasonable person do in such a situation?

(1) Be patient and tolerant. Intolerance is never a virtue. On the other hand, if the opposite of intolerance is indifference, as it is for some people, they have gone from one evil to another. A genuine tolerance involves sympathy with the attempts of others to find the truth; it involves confidence in one's own faith, so that one does not react violently to any novel idea as if it were a personal threat; finally it involves patience and an attitude of love toward the world instead of suspicion, fear, or contempt.

(2) Meet the problem not by attacking the other person and denouncing him but by trying to find what his motives are, what need he is really seeking to satisfy, and then helping him to get satisfaction in some more legitimate manner. I have been interested lately in looking over the list of registered voters, to find in how many instances among my neighbors husband and wife are registered as of opposite political parties. I suspect that in some instances the wife has "gone radical" in an attempt to "express herself," to feel that she is an individual, an independent personality, and not merely an echo of her husband. Perhaps she needs other and more adequate outlets for her own personality all through the year. Similarly many an adolescent announces that he is an atheist, or a fascist, or a socialist, merely as part of the intellectual growing-pains of his age. He is striving to emancipate himself from too great dependence on his parents, and it is essential to his future success in life that he do so. If he is now attacked, either by scorn or by ridicule, he may be driven into a position from which he can not easily escape. If on the other hand he is met sympathetically and if every effort is made, without condescension, to help him get more information, better sources of material, and thus to work through his difficulties, he will end up on solid ground.

(3) Finally, in attempting to work out the relationships in the home on an intelligent basis, parents must clarify their own minds by accepting a few basic principles and judging the various conflicting views with reference to these principles. Among many other possible standards of reference, it is suggested that parents must maintain a balance between the necessity for GROWTH and the necessity for SECURITY for each member of the family. These will be taken up in more detail in the two succeeding lessons.

Questions and Problems

1. Analyze the happiest home you know. What in the backgrounds of the partners including such factors as health, education, religion, etc., contributed to making it a happy home? What factors contribute to making a home unhappy?

2. Analyze your own marriage. What difficulties have you had to meet that were due mainly to differences in backgrounds of yourself and your husband? (This question is not for group discussion.)

3. List three possible advantages and three possible disadvantages of marriage between persons of different racial or national background.

4. Which do you think would be likely to create the most trouble in a home,—wide differences in education of husband and wife, or wide differences in their religious affiliation and outlook? Why?

5. It is notoriously hard to get men to attend, along with women, discussion groups dealing with problems of the family. What changes in the organization, management, time and place of meeting, method of conducting discussion, or subjects considered in these groups, do you think would be most effective in bringing about the full and free participation of the men?

Literature for Missions

TYPICAL WOMEN OF THE CHURCH

LESSON 4

LIJDA MARIANNA KUIPER DE JONG (HOLLAND)

NOBILITY IS FOUND IN EVERY LAND

THE subject of this short biographical sketch is unlike the other persons described in this series of articles in that she did not become a convert to the Church of Jesus Christ of Latter-day Saints in her native land. On the other hand, it seems clear to those who know her and her family that the affairs of the de Jong family were definitely directed by the power of the Lord in order to bring her and hers to the headquarters of the Church.

Lijda Marianna Kuiper was born on April 28, 1870, in the place called 'tLoo, near Apeldoorn, Holland, where her parents lived on a small farm. Her father, Teunis Kuiper, was also employed as a gardener on the estate of the King, later of the Queen of Holland. Lijda was the second child in a family that ultimately counted thirteen children. Her schooling came to an end with her twelfth year, when she moved to the capital to work for her own support. Teunis Kuiper and his wife were members of the Dutch Orthodox Church and were always extremely devout. The effects of spending her early years in this deeply religious atmosphere are noticeable even today.

In Amsterdam Lijda became acquainted with and later married Gerrit de Jong, who was employed in a wholesale dry goods firm that did an international business. His mother belonged to the Mennonite Church, while his father, though inactive, was listed on the books of the Roman Catholic Church. Gerrit followed his mother's religious persuasion and became a member of her church. After their marriage both Lijda and her husband attended this church regularly.

To this union two children were born: a boy, also named Gerrit, and a daughter, Trijntje. Desirous of giving their children an education the pair soon ventured into business for themselves, in which they were unusually successful, due largely to the untiring work and business ability which Lijda added to that of her husband.

It should be noted that up to this

point in her life she had not come in contact with the Church in any direct way. Because of the fact that the dry goods establishment which she helped her husband conduct was located just around the corner of a street on which the Latter-day Saints had rented a hall, Lijda and her husband visited a Mormon service once or twice, and were impressed with the practicality of the teachings given by the missionaries stationed there. Among these was Nicholas G. Smith, now a member of the Salt Lake Temple presidency. He used to come to the de Jong store occasionally as a customer and there became better acquainted with the family. Lijda's younger sister Marie had previously joined the Mormon Church and because of this was thereafter considered an outcast by the large Kuiper family. Lijda and her husband, however, showed more tolerance and always remained friendly to her, and corresponded regularly with her after she had gone to the Mission Home in London, England, to be employed there. When later Marie moved to Salt Lake City the correspondence continued. Apart from these indirect contacts the Church played no part in the life of the de Jong family.

In spite of their material prosperity and the comparative contentment that a well respected place in their community and society brought them, the de Jongs were not satisfied with their lot and seemed to be reaching out for something not yet clearly defined. Lijda often prayed that for the sake of the family life the way might be opened for her to be relieved of the necessity of working incessantly with her husband in his business. As if in direct answer to her prayer, something did happen that radically changed the course of their existence. One night a devastating fire completely wiped out their business enterprise. This left them face to face with the choice of either beginning all over again or emigrating to a new country. The latter was decided upon. Now, at that time a new country almost invariably meant America. Since Lijda's sister Marie, the only person in America they knew well, happened to be living in Salt Lake City, it was decided to move to that city. Thus it was that with her husband and two children Lijda sailed from Rotterdam on the steamer Potsdam in July, 1906, with the headquarters of the Mormon people as her destination. As if it were a good omen indicative of their future, the first person met after arriving in Salt Lake City was Nicholas G. Smith, the same Mormon missionary who had shopped in their store in Amsterdam. In his great surprise he could not refrain from exclaiming that he had certainly never expected *this* family to meet him in Zion. The family settled in the Seventeenth Ward, where Elder Smith lived.

Soon they made many friends among their Mormon neighbors and were receiving the frequent visits of faithful block teachers and others desirous of bringing them the Gospel message. They were invited to attend the sacrament and auxiliary organization meetings of the ward. All became diligent investigators of the doctrines preached and lived by their new friends. In 1907 Lijda, her husband, and her daughter, were baptized into the Church, and the son joined the following year. All have been staunch members of the Church since that time. For her naturally religious inclinations Lijda found a better opportunity for complete expression than ever before, and in the Mormon philosophy of life she recognized that at-one-time undefined something for which she

had been longing before coming to America.

It must not be supposed that Lijda was spared the many hardships that those who are found by the Gospel in foreign countries have to endure. There were varied difficulties: those incident to the learning of a new language; the task of establishing a new home in a nation where living conditions differed from those she had been accustomed to; the necessity of finding a different occupation for the husband who could not carry on his own work because of the language handicap. Throughout all these vicissitudes Lijda showed herself at all times helpful, resourceful, and above all, willing to do a great deal of hard work to maintain her newly established home. This was especially true during the two years (1909-11) her husband was in his native land as a missionary for the Church.

Sister de Jong bears a strong testimony of the divinity of the restored Gospel and shows her devotion to the cause of truth by living an exemplary Latter-day Saint life. By nature she has always been very active, and membership in the Church of Christ has given her welcome opportunities for using her activity to a good purpose. She takes pride not only in serving, but in serving well even in little things. Among those in need she is known for her unbounded generosity, and an eagerness to work for the welfare and happiness of others. The home she maintained both in Europe and America has always been the rendezvous of numerous friends. Her greatest satisfaction, however, comes from the thought that, through the instrumentality of the Church, her wish for the success of her children has been quite fulfilled. Her son is a recognized scholar, holds a responsible position in the educational work carried on by the Church, is a high councilor in his stake, a member of the Deseret Sunday School Union general board, and a member of the General Music Committee of the Church. Her daughter is an ardent Church worker, having served as Relief Society president in her ward, and in other capacities. Now the third generation, Sister de Jong's ten grandchildren, are carrying on the work of service in which she has such an enviable record. Her sterling qualities have inspired a host of others besides her own children to be just, fair and to achieve spiritually as well as materially.

Topics for Consideration

1. The foregoing sketch of Lijda de Jong is brief but what evidence in her life do you find that

"God moves in a mysterious way
His wonders to perform."?

2. Why do you think that to "judge a tree by its fruit" is to use a good method of judging?

3. Learning from the text the quality of her children what kind of woman do you believe her to be?

4. State Lijda de Jong's chief qualities.

5. How do you explain the fact that she did not join the Church in Holland?

6. State the circumstances of her joining the Church in Salt Lake City.

7. What evidence have you for believing she is an excellent Latter-day Saint?

Social Service

Lesson 4

Should I Be Afraid?

I. *The Lesson in Brief.* "Fear arises when we know enough to recognize the potential danger in a situation but have not advanced to the point of complete comprehension and control of the changing situation." (Jones, Mary C. "Emotional Development." Chap. 6. p. 276, *Handbook of Child Psychology,* Ed. by Carl Murchison.) The danger we seem to see in a situation need not be real danger. Fears based on imagined danger are most difficult to eradicate. The avoidance of the fear producing situations promotes ignorance of the true facts, and the ignorance in turn permits fear to run rampant. As we learn the facts, we gain control of the situation and fear is overcome. Some fears of childhood persist in adult life, some from severe emotional shock and some from teachings of parents, playmates, and others. Most adult fears, however, are based on a sense of insecurity as to financial and vocational status, health and welfare of loved ones, and one's spiritual standing with God. Vague fears and anxiety, when given no task upon which to work, dissipate more energy than hard work. "Constructive worrying" is suggested as a method of removing the cause underlying the fear, a means of putting fear to work. Some applications of Latter-day Saint philosophy to the problem of fear are suggested, and a guide to the management of fear is given in summary.

II. *Why Are We Afraid?* We are perhaps safe in assuming that every normal adult experiences certain kinds of fears. When we recognize in a situation factors which we *think* are not likely to be for our good, we usually withdraw from the situation. Fear is a type of withdrawal. In confronting circumstance which has in it elements which are clearly dangerous to our welfare, or which we vividly imagine are dangerous, we experience an emotion of fear and withdraw promptly. In withdrawing, we afford ourselves an opportunity to survey conditions from a distance and to recruit our resources for the struggle, if that is what is required. We may then become angry as we recognize what it is that is threatening us.

In children, fears are based on a lack of knowledge and how to control potentially harmful conditions. Darkness is fearful because children do not know what might be there, and can therefore make no better adjustment to the situation than to take the benefit of the doubt and withdraw. They probably have an inborn fear of loud sounds such as thunder; and when this is coupled with darkness and lack of understanding of what thunder is, the child develops intense fear. In the lesson on emotion, we saw that fear is the emotion which usually appears when conditions get out of control and the possibility of harm appears quite clear to us. The uncertainty of outcome is characteristic of fear producing situations.

If fears were always based upon fact, they would be quite amenable to control; many of our most besetting fears are not based upon actual danger, but upon imagined danger. When the conditions promoting fear are imagined there is nothing concrete to attack in the effort to remove them. Thus, the person who

fears the last days and approaching destruction of the world, fears an idea that can neither be proved nor disproved; he is quite likely to persist in his fear. People who fear that they are being pursued by evil spirits, fear something that reason and proof seem incapable of removing.

An investigation (Jersild and others, 1933) of the fears of four hundred children from five to twelve years of age showed that 21.1 per cent of all the fears named first were fears of the supernatural, of mystery, skeletons, corpses and death; 17.8 per cent were fears of animals; 14.1 per cent were fears of strange happenings and places, of being in the dark; 8.8 per cent of nightmares and apparitions; fears of bad people, kidnappers, robbers, etc., constituted 7.3 per cent of their fears. Most of these fears are irrational and the treatment suggested was as follows: "The most effective techniques in overcoming fears are those that help the child to become more competent and skillful and that encourage him to undertake active dealings with the thing that he fears." (Jersild, A. T., and Holmes, F. B., "Methods of Overcoming Fears." JI. of Psychology, 1936, Vol. 1, p. 102, see also pp. 75-104.)

In the foregoing survey, not a single child mentioned a single experience with the object it feared. The conclusion first to come to mind is that most of these fears were acquired from parents and playmates, or other persons, whom the child has heard air their feelings about these objects. For a truth, most of the fears children have are those he learns from his associates, since there seem to be no complete inherited fears.

Adults may have persistent fears which to them seem ridiculous because they are so childish. These persistent fears are sometimes extremely annoying because they resist treatment. Generally they can be traced to vivid experiences in childhood, if a thorough enough search is made. They may be fear of water, fear of a certain kind of animal, or even fear of a certain kind of people with a specific peculiarity. An exhaustive search into one's remote past often reveals that some severe shock was experienced in connection with objects of a given kind. Because the origin of the fear is so remote, we often have completely forgotten the circumstance. A tendency of our memories to obliterate unpleasant events aids in this process of forgetting the cause of fear. In some cases, simply to uncover the origin will forthwith remove the fear, but more commonly the fear remains even after we know how it developed. It is then necessary to recondition ourselves to the fear-arousing objects, by approaching them simultaneously with some pleasant object, or sometimes by simply acquainting ourselves with them so thoroughly and so often that they lose their fear-exciting force.

It is possible to retain irrational fears that are not of this origin, but those we simply absorb from the people with whom we grow up. Even as adults we are often needlessly afraid of snakes of a harmless nature, afraid of thunder, afraid of being left alone at nights, and afraid of ghosts. Much help may be gained by simply thinking these fears through in a rational way and attempting to gather all the information we can to show how needless they are. There is a distinct difference between intelligent caution where actual danger is present, and fears that are not based on real danger and which therefore serve no purpose in protecting ourselves.

III. *We Do Not Stop to Investigate What We Fear.* The very nature of fear leads us away from the object we fear. We, therefore, do not linger to learn much about that object, as we would about one that arouses pleasant emotions. To practice one of the best cures for fear, however, we must work exactly contrary to this natural withdrawal impulse, i. e. we must approach the object and find out as much as we can about it. We must inquire either to determine that our fear is unfounded in fact, or to learn more about what is required to make the proper adjustment to the situation. When we run away, we rarely accomplish either purpose. If we hear strange sounds at the window and hurriedly hide in the closet, we do not learn that perhaps boys are playing a prank and that there is no need to fear; nor on the other hand do we learn that someone is molesting our property and that we should call for the police.

Our primitive ancestors feared thunder and lightning as the acts of wrathful gods; they knew none of the laws of nature as we do today. Superstitions are attempts to explain away fears that do not have a more logical explanation. Among uncultured peoples even today we find innumerable superstitions of this kind. When we know all about a thing, we are in a better position to control it if it is dangerous, and not to fear it if we understand that it is harmless. Civilized people are therefore less afflicted with fears of natural phenomena.

Civilized peoples have their own variety of fears, however, which are none the less energy consuming. Most of our major adult fears are of social consequences, such as the fear of financial or vocational failure and disgrace, fear of creating enemies, and fear of broken health and consequent inability to meet one's responsibilities. These fears are not exactly an outcome of lack of information, although in some cases they are more imaginary than real, and one does well to determine always exactly how much real fact there is behind any fear in order to make a more intelligent adjustment if the fear is well founded or to dispell it if there is no basis for it. We often are "afraid to find whether it is true" that we may need an operation, for example.

IV. *Adult Fears are Usually Based on a Sense of Insecurity.* What, then, shall we say is the basis of most adult fears? If we have disposed of certain irrational fears which carry over from either childhood crises or social influences from those with whom we have grown up, what shall we say of the fears that do not seem to fit into this interpretation and treatment? The constantly apprehensive and fearful person will be found on careful study to be usually a person with feelings of insecurity, and this feeling often arises from having failed to reach one's ambitions in life, from a habit of constant failure, or perhaps from a deep sense of sin arising from an over-strict conscience. Personalities of this kind often can be traced to parent-child relationships which were either over-solicitous or over-protected and over-restrictive. A normal sense of responsibility and courage to face the world as it is can hardly develop in the child when the parents shelter him from every possible danger and do all of his thinking.

Fears in adults often reflect a lack of normal broad experience, a lack of control over the world they meet, which comes only through continued success in dealing with difficult probtems.

Among conscientious, religious

people, one of the most common sources of fear is the sense of guilt for not having complied with every letter of the religious or moral code. This source of fear is most common among the people who have lived so uprightly that their little "sins" are hardly serious enough to worry about. The fact that they have a guilty conscience at all is fair sign that they have lived uprightly, for those who live wicked lives have no conscience to prick them when they side-step. Religious teachings are sometimes misconstrued by people with a sense of guilt to mean that they have lost their place in the esteem of God. We somehow easily come to feel that sins are such permanent stains on our record. Why not think of repentance as a process of education? As we learn, we repent of our ignorance and grow spiritually. So long as we see the error of our ways, whether they be called sins or mistakes, and promptly mend them, we re-enter into the grace of God through the door of repentance, the second principle of the Gospel. This door is always open. God could not be pleased to see progress hampered by a lingering sense of guilt, no matter what our folly may have been. A good conscience and sincere faith in God know no fear. The Gospel as taught by Jesus was a Gospel of love, not one of fear.

V. *Vague Fears and Anxiety Expend More Energy Than Heavy Work.* A brillant medical student was approaching the final examinations on a year's heavy course. Suddenly he went completely to pieces. He said he had worked himself to death over his examinations. The report was carried to some of his professors and a request made for an extension of time for preparing for the examinations. One professor seemed indignant at the suggestion that a student had worked himself into such a condition. He said, "Tell me about his financial and romantic worries and I shall tell you better why he broke down." Investigation revealed that he had secretly married while at school and that his widowed mother had learned of his action and had threatened to cut off his financial support. These worries in turn had kept him from applying himself to reviewing the year's work. It soon became apparent to him that he probably would fail his examinations on this account. All of these worries soon combined into a vicious circle which finally dissipated his mental energy to the breaking point. After the examinations had been postponed and the domestic and financial worries intelligently met by both the young man and his mother, he recuperated and finished his schooling with a good record.

While it is true that worry and fear thrive better when a person is fatigued and ill, they may equally well cause fatigue and illness. A definite task, however difficult and unpleasant it may be, is a challenge to which one may apply his fullest energies. Effort that leads to goals is not so fatiguing as effort spent in worry and fear with no concrete accomplishment. Worrying may become an effective use of energy only in so far as it leads to a direct attack on the situation which produces the worry. Fear is unlike anger in that it runs away from the situation, while anger leads to attack. Fear that does not lead to an objective effort to remove the cause may easily spread to other circumstances and leave the person in a general state of anxiety.

VI. *All Normal People Have Handicapping Fears.* Life abounds with opportunities for growth for everyone. They are often overlook-

ed because they present themselves to us as challenges for us to do something we probably have not done before. We are afraid to do the things at which we have not already succeeded. But they are the very challenges that make us grow. "Courage comes in having been there before." Any of us are likely to fear entering into those undertakings in which we have not previously tested our strength. Most of us would not think of accepting an invitation to sing in public, because we could not enhance our value in the eyes of others. No one would advise plunging into those challenges in which failure is evident before beginning, but everyone could profit by the habit of accepting gradually greater challenges as his strength grows. There is infinite human waste as a result of the almost universal fear of trying to do tasks a little more difficult than people are used to doing. It is possible to acquire the habit of laughing at fearful situations; it somehow gives a playful spirit which adds great zest to the adventure of finding a more enriched world for ourselves.

VII. *Factors in Latter-day Saint Teachings Which Allay Fears.* There is much in Latter-day Saint philosophy to give one a sense of security. Most everyone, whether religiously inclined or not, at some time or another becomes anxious about the final destiny of his spirit. Much satisfaction may be gained by the assurance that the spirit survives the body and that our ultimate destiny is more secure than the clay of which we are formed. The Atonement grants us the assurance that we shall all be made alive again: "For as in Adam all die, even so in Christ shall all be made alive again." (I. Cor. 15:22.) There is no better safeguard against the fear of death than an implicit faith in the Atonement.

Faith, the first principle of the Gospel, is psychologically the opposite of fear. "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) Where we cannot see, faith hopes for the best, fear runs away with an anticipation of the worst.

That it was not the spirit of Christ to leave people who had sinned with a condemned spirit to handicap their progress was illustrated in the incident of the woman who was brought to Christ to be condemned for a grievous sin. "But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.* So when they continued asking him, he lifted himself up, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are thine accusers, hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8: 1-11.)

The teachings of Christ are replete with reassuring thoughts: "Peace on earth good will toward men"; "Fear not, and be not afraid"; "If thou canst believe, all things are possible to him that believeth."

There is strength to ward off fear and insecurity in the answers our philosophy gives to the questions of the great verities: the existence of God, the origin and destiny of man, and the free agency of man to work out his own salvation. A well thought out and sincerely believed philosophy of life assists ma-

terially in the great struggle against insecurity and anxiety. It gives direction to our living, and no one is more insecure than he who does not know where he is going.

VIII. *A Guide for Preventing and Overcoming Fears.*

1. Acquire the habit of prompt investigation of the circumstance underlying fear. Don't let a fear become a habit.

2. Look for the cause of persistent and unexplained fears. Search out your childhood experiences, if necessary. Fnd out what kind of teaching you were given as a child with regard to the object of your fear.

3. Don't be apprehensive over slight lapses in conduct. If your conscience bothers you over small "sins" it proves you have lived so well that your conscience is still alive.

4. Cultivate the general life habit of undertaking tasks you are reasonably sure of accomplishing. Gain self-assurance by the habit of success.

5. Avoid extreme fatigue, and maintain good physical condition.

6. Cultivate the habit of "constructive worrying" to replace destructive anxiety. Do something!

7. Uncondition fears by associating fearful circumstances with pleasant surroundings. Gradually accustom yourself to being in the presence of the fearful object without being afraid.

8. Learn to see the humor in fearful situations.

9. Don't fight fear directly, but fight the situations which produce fear.

Problems for Discussion

1. Enumerate some fears that are valuable in making a good adjustment. Name a few that serve no worth while purpose.

2. Discuss two general classes of fears that may carry over from childhood into maturity. Why do you suppose these fears are so persistent?

3. Discuss the relationship between ignorance and fear. Show how ignorance and fear are combined into a vicious circle.

4. What is the chief characteristic of most normal adult fears which have not been carried over from childhood?

5. Recommend a rule for "worrying effectively."

6. Give your ideas on the role of a sense of guilt in producing fears and anxiety. Refer to Church teachings which would tend to discourage a sense of sin.

7. Show how the habit of success and adult courage are related.

8. How does childhood training for a normal sense of independence contribute to courage in meeting adult problems?

9. Show how Latter-day Saint philosophy contributes to a sense of security in meeting the great verities.

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STITCHES

By Ida May Rees

Mending, patching, darning all day,
Old things thinning and wearing away,
New clothes ripped in a too rough play,
Children's lives must be joyous and gay.

Work all day and nothing to show,
Nothing that any but I would know;
Back to the shelves the same clothes go,
Respectable, orderly, row on row.

Maybe with stiches and method and thrift
Something will somehow in character sift,
Into their lives with a mild uplift,
Into their hearts as a fairy gift.

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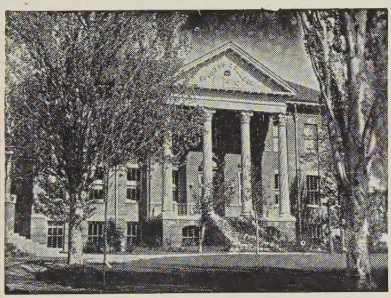

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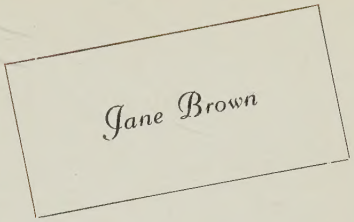

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